

THEOLOGICAL EDUCATION CHALLENGES OF THE PASTORAL LEADERS  
IN THE CHURCH OF GOD OF PROPHECY IN MANCHESTER, JAMAICA

A THESIS-PROJECT  
SUBMITTED TO THE FACULTY OF  
GORDON-CONWELL THEOLOGICAL SEMINARY

IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE DEGREE  
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My first thesis-project was done eighteen years ago; at the time, I dedicated it to my family who had an absentee wife and mother on many occasions. The truth is things have not changed much in my D. Min journey. However, my girls and son are no longer children but adults, and having done graduate studies themselves they can appreciate the rigor that comes with postgraduate work. As my major cheerleaders, especially Chantay, who had to be in charge when I was away, thanks are not enough. My journey was always your journey through Facebook, Skype, WhatsApp, Instagram, and now Snapchat. Because of you all, I was always near even when I was as far away as in the Dominican Republic, Alabama, or Boston. Jannae, thanks for helping me with Uber to get around when I was away.

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## ABBREVIATIONS

A	Agree
AMD	Accredited Ministry Development
BTC	Bible Training Camp
BTI	Bible Training Institute
CBL	Center for Biblical Studies
COGOP	Church of God of Prophecy
CXC	Caribbean Examination Council
D	Disagree
D Min	Doctor of Ministry
GCTS	Gordon-Conwell Theological Seminary
HEART/NTA	Human Employment and Resource Training/National Training Agency
JFLL	Jamaica Foundation For Life Long Learning
NCBI	New Covenant Bible Institute
N	Neutral
NIV	New International Version
PhD	Doctor of Philosophy
SA	Strongly Agree
SD	Strongly Disagree
SOPAS	School of Practical and Advanced Studies



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## ABSTRACT

As I approach this research there are two things to note: one, there is not a great volume of work that has been written on the problem from a Jamaican or Caribbean perspective. Two, there are not many scholars within the researcher's own denomination (Church of God of Prophecy) who are writing in the field of theology on issues or challenges that are affecting the organization. Therefore, not many of the works that are being reviewed are from inside the COGOP or the geo-demographic of Jamaica. However, the research problem is not novel to the Jamaican context or to the Church of God of Prophecy.

The research topic was chosen because there is almost a leadership crisis in Jamaica, where many of the leaders' spiritualities are heavily biased in the affections and very few want to engage the mind through theological education (theological education for this research is training at the seminary level). Therefore, this research is a means to unearth the theological education challenges the COGOP pastors face in Manchester, Jamaica, and to make changes.

As the researcher seeks to bring to the surface the challenges, the methodology will reflect a dependency upon the research instruments. The use of a questionnaire and focus group interaction, as well as the project reviews, form a great part of the framework for this research. The main thrust of this thesis is to bring to the fore not only an awareness and dialogue of the challenges but that the COGOP Jamaican leaders will benefit from the findings, and in their liberation, embrace and engage young leaders to enter the scholarship arena, therefore, changing the status quo.

## CHAPTER 1

### THE PROBLEM AND ITS SETTING

#### **The Church of God of Prophecy and Theological Education**

The Church of God of Prophecy's (COGOP) foundation lies in what our religious forefathers held dear to their hearts as they started the Christian Union. This notion was that the movement in which they were a part was a true restoration of the apostolic church. The group agreed to free themselves from all manmade creeds and traditions and were willing to make the New Testament, or law of Christ, their only rule of faith and practice.<sup>1</sup> This movement evolved from the 1886 movement to the 1902 Church at Camp Creek, to the Church of God of the Bible when A. J. Tomlinson became its leader. Tomlinson was the first general overseer of the Church of God, which was renamed Church of God of Prophecy in 1952.

It is to be noted that from this incubated state, the church had four important tenets that governed its beliefs. Two are mentioned in the opening paragraph and the other two are "giving each other equal rights and privileges to read and interpret for themselves the Bible as their consciences may dictate, and willing to sit together as the Church of God to transact business."<sup>2</sup> The third one, giving each other equal rights and privileges to read and interpret for themselves the Bible as their consciences may dictate, was inadvertently giving individuals freedom to interpret the Bible.

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<sup>1</sup> C. T. Davidson, *Upon This Rock* (Cleveland, TN: White Wing Publishing House and Press, 1973), 292.

<sup>2</sup> Davidson, *Upon This Rock*, 292.

At a time when little thought to formal training was being considered by these early holiness believers, patterns and structures of education were widely diverse throughout church history. The Nyack Missionary College was already in existence having been established in 1882. The very year the Christian Union was formed, the Moody Bible Institute was established. Even prior to these dates Justos Gonzalez indicated that seminaries were inventions of the sixteenth century and were first established by the Roman Catholic Church.<sup>3</sup> These early believers were devoted and passionate; they spent time in prayer and fasting, which are all good attributes for leaders and lay Christians alike. However, it seems that theological training was not first on their agenda. So, as small as the group was, each had a level of autonomy to interpret Scriptures as each person saw fit, according to their beliefs. This type of subjective nature toward the Scriptures has lingered in our organization to this day. In reviewing the church's embryonic beginnings there was a passion for mission; therefore, winning souls, prayer, fasting, and living in a revival mode was the order of the day for this nascent church.

It was in 1903 that Tomlinson joined the Holiness Movement, became their pastor and by 1909 was selected as the general overseer for the Church of God, the official named adopted in 1907. The church had not deviated from its revival mode but continued in towns and cities with its burning message. The church then began to have General Assemblies where reports were presented, decisions taken, and doctrines ratified, to name a few of the operations. The sixth General Assembly became significant because it was there the idea for a school to train workers was introduced during Tomlinson's first

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<sup>3</sup> Justo L. Gonzalez, *The History of Theological Education* (Nashville, TN: Abingdon, 2015), Kindle ed., chap. 15.

annual address at a General Assembly. In this address, Tomlinson spoke about the “demand for a better system.”<sup>4</sup> The impression was that training was at the heart of this proposal. The proposal was for an institution of learning for the training of ministers and workers. This seemed to be a new paradigm for this young church. Nonetheless, the notion that a seminary was what was conceptualized seems tenuous, as training would be just a few months. This proposal was received with much enthusiasm, and steps were taken to begin such an institution. According to the *Westminster Dictionary of Theological Terms*, a seminary is “A school that educates and prepares persons for the Christian ministry through instruction in theological disciplines.”<sup>5</sup>

An education board was set up in 1911 at the sixth annual assembly. However, it was at the thirteenth annual assembly six years later (1917) that the committee was formed and subsequently made a report to the General Assembly that they had decided that the church needed the school. A place was chosen, and the general overseer was given the responsibility by the committee to “employ such teachers as he may deem necessary.”<sup>6</sup> The school was only to train young men for the field. This seemed to be in keeping with the mandate of the church, which was missionary. The main text was the Bible, and “such literary work and music as is necessary shall be included.”<sup>7</sup> The language used by the committee was ambiguous. The sense was, that such a task was not given to persons who were scholars or persons like-minded, so from its inception the school was not properly thought through with appropriate curriculum, lecturers, and

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<sup>4</sup> A. J. Tomlinson, Hector Ortiz, and Adrian L. Varlack, *The Church of God Movement Heritage Series*, vol. 2, *General Assembly Annual Address 1911-1927* (Cleveland, TN: White Wing Publishing, 2012), 21.

<sup>5</sup> Donald K. McKim, *The Westminster Dictionary of Theological Terms*, 2nd ed. (Louisville, KY: Westminster John Knox, 2014), 288.

<sup>6</sup> Davidson, *Upon This Rock*, 495-96.

<sup>7</sup> Davidson, *Upon This Rock*, 496.

correct policies to guide it, based on the information available. This was the initial move toward what seemed like theological education, but it appeared that more work should have been done. This was very localized, as it was situated in Cleveland, Tennessee, (the headquarters of COGOP is in Cleveland Tennessee), although the church was now established in twenty-one states and one island (the Bahamas). This school was intended to send workers to the states and the Bahamas; one can deduce this from the sketchy information that was presented. Were these field workers awarded a certificate, and what would they be awarded for? The answers to these questions were not documented.

Tomlinson's diary entry of January 2, 1918, recorded that on January 1, 1918, the Bible school started. He confirmed that he opened the school with a lecture and a Bible lesson and prayer. He started with five students and stated that he appointed Nora Chambers as teacher under his directions.<sup>8</sup> By this time the Azusa Street revival had passed, and Tomlinson's alignment with G. B. Cashwell, one of the names from North Carolina associated with the Azusa Street revival, preached at his General Assembly. It was during that time Tomlinson was baptized with the Holy Spirit.<sup>9</sup> Having the baptism of the Holy Spirit for Pentecostals was one of the biggest credentials for church leadership. Moreover, as a Pentecostal church the Holy Spirit was their distinctive. So, although Tomlinson was not baptized with the Holy Spirit, he was appointed as pastor. Tomlinson was subsequently filled with the Holy Spirit, which qualified him to give lectures and operate a Bible school, so it seemed.

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<sup>8</sup> Tomlinson, Ortiz, and Varlack, *Diary of A. J. Tomlinson, 1901-1924*, 235.

<sup>9</sup> H. D. Hunter, "Tomlinson Ambrose Jessup," in *The New International Dictionary of Pentecostal and Charismatic Movements*, rev. expanded ed., Stanley M. Burgess and Ed van der Maas, eds. (Grand Rapids, MI: Zondervan, 2002), 1144.

The Bible school by 1920 had 788 students. The training later had a correspondence component to it. Prospective students of the Bible school had no entry requirement. These are legacies we still have with us today; even when the educational arena demands entry requirements, our people who put themselves up for leadership just seem to have to be ‘spiritual.’

Later, in 1921 when a Constitution was enacted, Article 7: addressed education.

Section 1. A Bible Training School shall be maintained as long as advisable, for the education of our ministers and workers, which shall include the extension department of the Bible Training Correspondence Course and any other educational pursuits that the General Assembly may from time to time deem necessary.<sup>10</sup>

Later the Constitution was amended in 1922 and a superintendent of education, Flavius J. Lee, was appointed with clearly outlined duties and responsibilities. The person in charge of the school was no longer the general overseer. By this time, unrest was brewing in this Spirit-directed organization. H. D. Hunter described the 1923 schism as being packed with “numerous sociological, theological, historical, and personal factors, plus different views of church government and financial dilemmas.”<sup>11</sup> Nothing is heard of the Bible school after the split; however, in reading the history of the Church of God Cleveland one finds Lee, the superintendent of education before the disruption and now on the opposite side of Tomlinson, in charge of the said Bible school. C. W. Conn recorded that “despite the difficulties the school survived and grew under the leadership of such teachers as Nora Chambers [the teacher appointed by Tomlinson], Flavius J. Lee, and J. B. Ellis, two

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<sup>10</sup> Davidson, *Upon This Rock*, 561.

<sup>11</sup> Hunter, “Church of God of Prophecy,” 539.



of the dissidents. Today it is Lee University, a four-year fully accredited liberal arts college.”<sup>12</sup>

Having lost the school because of the 1923 disruption, Tomlinson needed some form of Bible school, and he asked the thirty-fourth General Assembly to investigate the possibility of starting a Bible Training Camp (BTC). This time the instruction was more substantive than at the sixth General Assembly when the directives were given. Here the management was considered, as were curriculum, staffing, tuition, and boarding. Still a seminary was not the focus. The school was opened in 1941 as planned.<sup>13</sup> This training sent persons into the field to “advance the church work.” Due to the success of this program and the worldwide impact in our churches, in 1968 the word *camp* was changed to *institute*. By 1978 states and nations had Bible training representatives promoting the Bible Training Institute (BTI).

The BTI program was disseminating the “29 prominent teachings of the COGOP church.” BTI came to Jamaica in the late 1970s to the early 1980s. The students did not perceive that this was seminary training. As a student, the researcher was trained how to be a better Church of God of Prophecy member. Our exclusivity ethos could not be hidden from the program, and therefore, if you were not a Church of God of Prophecy member it could be offensive doing the course.

General Overseer Milton A. Tomlinson, at the sixty-fourth General Assembly, stressed the need for trained workers in the church. The closest the church came to a

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<sup>12</sup> C. W. Conn, “Church of God Cleveland—Early Expansion,” in *The New International Dictionary of Pentecostal and Charismatic Movements*, rev. expanded ed., Stanley M. Burgess and Ed van der Maas, eds. (Grand Rapids, MI: Zondervan, 2002), 532.

<sup>13</sup> *Church of God of Prophecy Business Guide*, 1st ed. (Cleveland, TN: White Wing Publishing House and Press, 1987), 87-88.

theological school was in 1966, when Tomlinson College was opened. This was a liberal arts college that emphasized spiritual life as well as academics.<sup>14</sup> The college, a few years prior to accreditation closed its doors in 1999. Two students from Jamaica attended and graduated from Tomlinson College. This college was not of much benefit to the Jamaican church, although the seventieth Assembly minutes emphasized that “our people should have assurance that Tomlinson College is a COGOP school operated by and for the church.”<sup>15</sup>

As the church prepared for the twenty-first century, a new thrust toward education was established at the international offices, Center for Biblical Leadership (CBL). There was a move from teaching church doctrine toward engaging the mind in theological courses. The church began now to teach introductory courses in Bible, church history, church administration, spiritual formation, and systematic theology. CBL introduced other programs to leaders because it became imperative that the leadership core of the church needed more than seminars reiterating COGOP doctrines, as the training prior to CBL seemed to be. Dr. Hector Ortiz, who was now at the helm of the education department of our church, was destined to change the leadership landscape of our church, so the School of Practical and Advanced Studies (SOPAS) came on the global scene and COGOP leaders all over the world were now exposed to training at a higher level. Jamaican leaders benefitted from CBL and SOPAS.

Ortiz, the visionary leader who was now pursuing training at the highest level, engaged Gordon-Conwell Theological Seminary (GCTS) into partnership with COGOP;

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<sup>14</sup> Beth Murray Aukerman, “A Brief History of Tomlinson College,” accessed March 14, 2017, <http://tomlinsoncollege.com/history.html>.

<sup>15</sup> *Church of God of Prophecy Business Guide*, 90.

there, its leadership have access to seminary training. Since this consortium was introduced (of which the researcher is a product), more than twenty-five leaders from Jamaica have graduated and five are currently pursuing D. Min studies. Many top leaders at the international level who were not in seminary training have now embraced training at that level, and it is safe to say a new paradigm toward seminary training is on the horizon. One of the church's core values is leadership development, so the message will be a continuous one.

The question is, has every leader or pastor embraced this type of theological training? The answer is a resounding no. The enrollment at Gordon-Conwell Theological Seminary or Pentecostal Theological Seminary, the two prominent seminaries where our leaders are enrolled in the West, is still miniscule in comparison with our leadership population in the region.

This research is focused on pastors in Manchester, Jamaica, which represents 11 percent of our total pastoral leadership in Jamaica. Of the thirty-five pastors in Manchester, only six have completed seminary training, and an extra two are currently enrolled at GCTS. The hope is to change not just the numbers but also the organization to invest in this type of education. Gordon-Conwell, for example, has provided us with resources going beyond expectation to create a prerequisite for enrollment which we lack as a body and make it affordable. The church seems to lack the will to make this work globally when for the first time in its history approximately nine hundred leaders have benefitted from the GCTS consortium.

It is time that the COGOP organization makes it mandatory that its pastors be theologically educated at the seminary level or its equivalent prior to being appointed as a

pastor, or at least to be in training. It is important that in this postmodern world pastors be fully equipped with the necessary skills and attitude. Those who already are pastoring without such training should be taken through short courses to come to a standard close to the prescribed level. The church should not remove anyone from office; however, it should not take in anyone without such training. This is a bold step but one that is vital for the credibility of its pastoral office. This informational and technological world will leave us behind if our clergy remain mediocre, unscholarly, and unexposed to such interaction.

The COGOP Leadership Development Ministry at the international offices has established an Accredited Ministry Development (AMD) program. This is a new initiative, and because it is online it can reach our global church. AMD is designed to offer leaders and ministers a quality and accessible educational experience online. While this is not main stream for our global church, it is an avenue that we did not have prior to 2015. Therefore, more promotional work is required.

These recent initiatives are positive directions to the path of theological education. From the current enrollment trend in the GCTS consortium it seems that not many of the present cadre of pastors will take up seminary training; as some have almost reached the time of retirement. The COGOP organization therefore must focus on the upcoming generations and change the anathemas associated with higher education. The researcher can recall having to seek information from the established churches in Manchester, Jamaica, during her time of reading for her master's degree. The minister of the Presbyterian Church could not hold back the negative views that he held of the COGOP pastors. We were viewed as mindless people who do not subscribe to seminary training

and were part of the anti-intellectual group. His commendation to me and my church for changing the status quo was very patronizing. John Stott shared a similar view that Pentecostals are perceived as the sect who absolutized experience at the expense of reflection,<sup>16</sup> a view that the researcher wants to change.

### **The Researcher's Ministry Setting**

As Jamaicans who belong to an American Pentecostal church (COGOP), we are influenced not only by our church's tradition but also by the Jamaican colonial past. This past has imprinted its share of influence on Jamaicans whether one is inside or outside of the church. William Wedenoja pointed out that colonialism was so entrenched in the Jamaican culture that even after hundreds of years Jamaicans still struggled unsuccessfully to overcome the legacies of slavery.<sup>17</sup> The researcher agrees that some of these struggles are educational; the English plantocracy did not believe in educating their slaves or making them Christian.

Dale Bisnauth pointed out that the thinking among plantation owners was, "to make a slave a Christian was tantamount to emancipating him." Historically illiteracy held back our people, and since Pentecostal churches like COGOP attracted the poorer class of society, this group lacks educational resources and was never seen to gravitate toward this kind of upward mobility until recently. Even before Pentecostalism began to take shape in Jamaica, the black and poorer class in the society was Baptist. Bisnauth purported that the membership of the Baptist church was responsible for that church's

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<sup>16</sup> John Stott, *Your Mind Matters* (Downs Grove, IL: InterVarsity Press, 1972), 7.

<sup>17</sup> William Wedenoja, "Modernization and the Pentecostal Movement in Jamaica," in *Perspectives on Pentecostalism: Case Studies from the Caribbean and Latin America*, ed. Stephen D. Glazier (Washington, DC: University Press of America, 1980), 27-28.

reputation that it was a ‘poor man’ church.”<sup>18</sup> Today with modernization it might not be so pronounced because of sociopolitical and cultural changes, especially among Generation X. This generation and to some extent the one before recognized that the way out of poverty is education, and therefore these generations have been moving away from an anachronistic way of thinking.

When Pentecostalism came to Jamaica according to Diane J Austin-Broos, in the second decade of the twentieth century,<sup>19</sup> they received the same type of populace as the Baptist church. She argued that the movement took root in Jamaica in the 1920s and 1930s after tentative beginnings in the 1910s. George and Nellie Olson are associated with first Holiness movement in Jamaica.<sup>20</sup> In COGOP the first pioneer came in 1923 George F. Walter, followed by J.L. Kinder and later R. C Smith the first Jamaican to become Overseer.<sup>21</sup>

Today if a comparison is made of Jamaica’s closest neighbor Cuba, whose colonial past was influenced by the Spanish, Cuba’s population is more educated than Jamaica’s and their illiteracy rate is lower because Fidel Castro, the architect of the Cuban revolution and the country’s communist leader for almost five decades has championed free education for its people. The adult literacy rate in Cuba is 99.7 percent while in Jamaica it is 88.5 percent.<sup>22</sup> As H. D. Hunter (with whom which the researcher agrees) alluded to, the low socioeconomic class that is part of our formation has been

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<sup>18</sup> D. A. Bisnauth, *A History of Religions in the Caribbean*, 2nd ed. (Kingston, Jamaica: LMH Publishing Limited, 2006), 196-97.

<sup>19</sup> Diane J. Austin-Broos, *Jamaica Genesis: Religion and the Politics of Moral Orders* (Chicago: University of Chicago Press, 1997), 2.

<sup>20</sup> Austin-Broos, *Jamaica Genesis*, 21, 98.

<sup>21</sup> “About Us: Telling the Jamaican Story . . .,” Church of God of Prophecy Jamaica, accessed April 3, 2017, <http://www.cogopjamaica.org/live/about.php>.

<sup>22</sup> “Cuba vs Jamaica – Cuba and Jamaica comparison - Examine Similarities and Differences” accessed April 3, 2018, [www.aneiki.com › comparison › country...](http://www.aneiki.com/comparison/country...)

increasingly replaced by the middle class.<sup>23</sup> Therefore, COGOP can no longer live in the past.

The researcher, like C. M. Robeck Jr., affirms that not only were Pentecostals ambivalent toward education but also most early Pentecostals treated theological education with contempt.<sup>24</sup> This is because it is a grassroots movement among people who themselves lack education; seminaries were viewed as engrossed with the intellectual and less with experience. This is indicative of the Jamaican Pentecostal church because their missionary foundation had missionaries who were not even trained when they came with the Pentecostal message. Education had eluded Jamaicans for too long and Pentecostal churches like COGOP were affected. We find in our organization committed, faithful leaders with little or no formal training both in the secular and the theological. In the minds of COGOP leaders one can reach the highest level of the leadership ladder in our organization without any form of theological training. With no disrespect to the general overseer, who is at the highest level of leadership of COGOP, he has no formal theological training, and this has been the trend among the top leaders.

The researcher has been a licensed minister in COGOP Jamaica since 1993 and has subsequently worked in the teaching ministry. This license was given not because of seminary training. The procedure in COGOP for licensure is that a person is chosen by the local church, which recognizes and endorses one's calling. After preliminary meetings, the pastor recommends the person; and upon completion of the foundation course from CBL and passing the interview at the Ministerial Review Board a license is granted.

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<sup>23</sup> Hunter, "Church of God of Prophecy," 542.

<sup>24</sup> Robeck, "Seminaries and Graduate Schools," 1045.

COGOP did not provide any seminary training, and having completed the foundation course from CBL the researcher's appetite was whetted. In 1994, the researcher went to Jamaica Theological Seminary, a nondenominational seminary, and earned a bachelor's degree in general studies with an emphasis on biblical studies. There was not much fanfare in doing this because of the struggle that continues in the organization between theology and the Spirit. The researcher has sat in many COGOP church settings where persons who attended seminary were subtly ostracized from the pulpit and being led to feel excluded and shunned. This continues unabated even with the Gordon-Conwell consortium being embraced by the Jamaican church.

As the Christian education director, an appointment I am in since April 2003 where I have responsibility for the education programs for COGOP Jamaica, it is difficult to engage the Jamaican pastorate into training that demands meeting certain assessment obligations. Most pastors are not keen on reading, writing papers, and doing examinations. Therefore, many seminars have been held for leaders to augment training that is lacking, and great promotional work has been done by the Christian education department. Even then, pastors do not maximize the training efforts provided.

COGOP Jamaica currently operates its own Bible school, New Covenant Bible Institute. The management has adopted the foundation course offered by CBL and expanded it. Instead of their five courses, NCBI offers thirteen courses done in six semesters. The successful candidate is awarded a diploma upon completion. Two legacies from our foundation are deterrents for us in Jamaica: one is how church schools are organized and the other is the lack of prerequisite at admission.



As mentioned before, formation of schools is the conception of the lead bishop. The General Assembly (international level) or National Convention (local level) ratifies the recommendation, committees are appointed with the responsibility to get the school going, and a great level of voluntarism is involved. For the most part, inadequate funds are made available especially at the local level. There is no building or infrastructure for a school, as the church space is often considered adequate in which to operate. This has been perpetuated for years accomplishing the same results. While this does not directly influence pastors not to participate in theological training, indirectly it could be a deterrent because of perception. A selling point in the life of any educational facility is to be able to have a campus with the necessary facilities, furniture, library, and administrative staff. This not only attracts students but also is prerequisite for accreditation. Today the face of an institution with the right credentials matters.

A second legacy is candidates without the necessary prequalification for enrollment. For years, for all the short courses implemented by the church no one was obligated to enroll with any qualification. Persons who are illiterate even put themselves up for training and are accommodated. This has had negative effects; for example, at NCBI we began to ask for prequalification and we are meeting indirect opposition because committees and convention business sessions approve something as crucial as enrollment procedures for a COGOP school in Jamaica.

Will the status quo remain? Not with the demand today for qualitative service from our leaders. The Jamaican church today must play catch up if ever it wants to be on par with its contemporaries. The researcher hopes the research of this thesis is a means of confronting the challenges pastors face.

## **The Problem**

The theological education challenges of the pastoral leaders in the Church of God of Prophecy in Manchester, Jamaica have caused this researcher great concern, because leaders who are called into ministry are not adequately equipped with the necessary knowledge and skills to practice. This has undermined their ability to be effective servants and therefore great aspects of church life are affected: sermon delivery, discipleship, management, and embracing the holistic gospel which resulted in the church not reaching its full potential. It is on this premise that this problem was considered researchable.

As already stated, the Church of God of Prophecy traced its origin from the 1896 Shearer House revival in North Carolina. The Shearer House revival manifested itself as

the same kind of Holy Ghost that fell on the disciples on the Day of Pentecost. From the sudden impact of the divine rush from God, many fell prostrate at Times, others staggered like drunk men, and all over the house people shouted, praised God danced in the Spirit, while others trembled, yelled and jerked, swaying to and fro in peculiar antics as wave after wave of God's power swept among them.<sup>25</sup>

It is from this Pentecostal background as described by Davidson (Charles T. Davidson was appointed church historian of the Church of God of Prophecy in 1970 by M.A. Tomlinson) that the Church of God of Prophecy in Jamaica evolved. This type of spirituality weighed heavily on the psyche of its people and formed part of who they are: a people who major in spiritual experience and minor in theological education. Theological education was perceived as training at the Bible College; it was looked upon as almost committing an unpardonable sin if one enrolls in a seminary. It is no surprise

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<sup>25</sup> Davidson, *Upon This Rock*, 297.

that the words “theological education” in the eyes of Pentecostals for many years has been an affront to the Spirit. This has been the thinking of some of the leaders of the Church of God of Prophecy in Jamaica up until recently. As one of the pastoral leaders in COGOP Manchester, I am one of the few who has embraced theological education amid the many challenges that exist.

Parker argued that “at the heart of Pentecostal practice is an experience of the Spirit’s immediate presence, an experience that often involves claims to direct guidance from the Spirit for directions and actions by Pentecostal believers.”<sup>26</sup> While this statement is true, this formation has in no small way caused Pentecostals to pay little regard to theological education, as the perception was that the Holy Spirit was their teacher. Although Scripture affirms this, there are various significant factors that must be considered: theologically the Holy Spirit is a Pentecostal distinctive; the early believers because of socioeconomic challenges and other reasons, relied on the Holy Spirit and faith in God for their very existence. Historically also, the movement lacked proper hermeneutical practices and therefore every word of Scripture was taken at face value by indigene Pentecostal believers. Eschatologically, they look for the second coming of Jesus with the assurance that the Holy Spirit’s filling will make their ascension possible. The Church of God of Prophecy in Jamaica did not deviate from its Pentecostal heritage and therefore did not embrace theological education. The Scripture from Luke 12:11-12 was used extensively while taken out of context in defense of no seminary training.

The researcher chooses to mention the Holy Spirit in this section because of His importance. Tomlinson made a crucial point by declaring that “there is a strong tendency

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<sup>26</sup> Stephen E. Parker, *Led by the Spirit: Toward a Practical Theology of Pentecostal Discernment and Decision Making* (Cleveland, TN: CTC Press, 2015), 1.

almost everywhere among the people to quiet down about it [the Spirit], because this is one of the main points of criticism by our opposers.”<sup>27</sup> Pentecostals believe what the Scriptures say about the Spirit coming to dwell with the believer forever. Pentecostals believe he is the comforter and teacher, and Acts 2:1-13 is very important to their belief. However, because of lack of applying proper hermeneutical principles to understanding Scripture, most COGOP leaders for many years often misrepresented what the text is saying, and both our people and outsiders are placed in a conundrum regarding Pentecostal beliefs.

In evaluating the COGOP stance on many doctrinal issues, the denomination has missed the mark on numerous occasions due to the lack of seminary education. From the early days, there was an affinity for the Scriptures, and the founding fathers had a rich foundation in the Scriptures. Therefore, it is safe to say they had a biblical theology; however, they lacked the resources to interpret that theology exegetically. In our Jamaican context, the COGOP is the second largest Pentecostal body; however, a lack of theological educational among most of the pastors has stifled progress.

Theological education was hardly something that was encouraged or one aspired to even among the pastoral team. Historically this was a major issue, and those who had an affinity toward it were shunned. This project will seek to address the recurring lack of interest and challenge in theological education among the Church of God of Prophecy pastors in Manchester, and the effects that shunning has had on the pastors’ ability in answering their call effectively. Many of these pastors find themselves today very inadequate in overall presentation, preaching, and communication skills because the

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<sup>27</sup> A. J. Tomlinson. *The Great Conflict* (part of *The Church of God Movement Heritage Series*, vol. 5, *Diary of A.J. Tomlinson, 1901-1924*) (Cleveland, TN: White Wing Publishing, 2012), 71.

church constituency has grown into a more educationally inclined group. This educated membership causes some pastors to feel threatened. There is also the economic issue, which is a setback for some pastors; because the remuneration package offered by the church it cannot suffice. Many of the pastors are aging, some are not proficient in reading and writing, and even though there is the need and the access for training they lack the desire. The above-mentioned issues, therefore, continue to militate against theological education. However, the intention of this project is to unearth, identify, and confront the challenges these pastors face in Manchester, Jamaica with a view to inspire, inform, engage, and bring transformation.

As the researcher focuses on this problem, the Jamaican situation gives a wide scope, which lends itself to great difficulty in the time that will be consumed and the high cost factor to complete the research. Hence, the researcher has chosen Manchester, which will give a reasonable representation of what is reflected across the COGOP pastoral community in Jamaica.

Within the Jamaican context, in churches like the Roman Catholic Church, Seventh-day Adventist, Presbyterian, Moravian, and Baptist, to name a few established churches, one will find a clergy that is seminary trained. In most Pentecostal, Charismatic, and independent churches one will find a clergy without any seminary training; however, there are two Pentecostal churches in Jamaica with their own Bible school that trained pastors: The New Testament Church of God/Church of God Cleveland and the Assemblies of God. So, although COGOP Jamaica does not share a clergy of the scholastic class similar to that of the contemporary established churches, a lack of theological training is not unique to the Church of God of Prophecy. This research does

not lend itself to examine these other denominations; however, this research wants to establish that the research hypothesis is applicable to many other Pentecostal churches.

Arthur Dayfoot noted that churches not only in Jamaica, but also in the West Indies at large needed an adequate program of education for the indigenous development of their churches.<sup>28</sup> Setting up theological education was originally the responsibility of each denomination, he argued. In Jamaica, for example, the earliest theological seminary, St. Michael's Seminary, was established by the Roman Catholic Church in 1952. Dayfoot opined that the churches that were involved in mission developed theological education in stages. The first was personal tutoring of catechist- preachers, next the establishment of secondary schools and colleges where church workers could be trained, and then interdenominational cooperation among theological schools.

The Baptists opened the Calabar Theological College, the Presbyterians founded the Montego Bay Academy, the Moravians made numerous attempts and had their first teacher training college with which a theological school was associated. The Methodists' first theological school was short-lived; however, by 1960 they had the first cooperative ministerial training as they collaborated with the Baptists for training their clergy.<sup>29</sup> Today these early establishments are no longer in existence, as the above-mentioned churches collaborated and formed the United Theological College of the West Indies, an ecumenical seminary affiliated with the University of the West Indies as part of the department of theology. In the researcher's Pentecostal milieu persons, who attended UTCWI were not considered "saved," moreover to be ministers of the gospel.

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<sup>28</sup> Arthur Charles Dayfoot, *The Shaping of the West Indian Church, 1492-1962* (Barbados: The Press University of the West Indies, 1999), 215-18.

<sup>29</sup> Dayfoot, *Shaping of the West Indian Church, 1492-1962*, 218.

About the same time another ecumenical college was also established under the name Jamaica Theological Seminary. Later the Caribbean Graduate School of Theology was established by the Caribbean Evangelical Theological Association (CETA) in 1986. Jamaica has now laid a foundation for seminary training as an ecumenical body with the exclusion of the Pentecostal churches. Pentecostal churches seem to be very suspicious of such integration—especially COGOP, which for years thrived with its notions of exclusivity.

A credible argument can be based on the information given above: established churches have a stronger theological foundation, and as is evident in Jamaica these organizations do not experience challenges that churches like COGOP experience.

### **Significance of the Setting and the Study**

The researcher has provided a fairly comprehensive background setting, both from a church historical perspective and what exists in Jamaica because of our colonial past. The COGOP formation has come of age, the researcher and others are engaging in the discussion toward an appreciation for where we are coming from. The louder discussion though is the hope that COGOP will listen and find a new path forward.

In this strong sociopolitical and church background, little or no theological thought has emerged from our formation. Hunter stated the “COGOP organization at large continues its anti-intellectual traditions.”<sup>30</sup> This has caused the church to be amending its doctrine, to be majoring in minor and non-essentials because historically we

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<sup>30</sup> Hunter, “Church of God of Prophecy,” 542.

have no scholars. The climate is changing, today we have few scholars, but they are still held in suspect and are not embraced.

The study serves to call the church to be reformed and renewed. Many of the pastors in COGOP Jamaica are bishops. To be a bishop is the highest credential that can be bestowed on a male minister. For reformation and renewal to take place, no longer can the qualification for bishop rest on integrity alone: “must be above reproach, the husband of one wife, temperate, self-controlled, respectable, and hospitable.” First Timothy 3:2 ends by saying “an able teacher.” Too often those who bestow such honor on recipients forget that Paul said that a bishop must be an able teacher. How will one be a teacher without formal training? The need for training and the using of the mind cannot be overemphasized in this study.

### **Project Test**

This research will reflect the theological education challenges of the pastoral leaders in the Church of God of Prophecy in Manchester, Jamaica. The population of the survey is all thirty-five pastors. The researcher choose Manchester because she lives in Manchester and therefore accessibility to carry out the survey is convenient. As was noted earlier, Manchester represents approximately an 11 percent sample of the pastoral team in Jamaica. Manchester is one of fourteen parishes and is not considered among any of the larger ones.

The researcher chooses to give a brief overview of the parish of Manchester because it is not only the dwelling place of these pastors, but 95% of them were born in Manchester. The pastors’ group was influenced more from their Pentecostal heritage



than from their place of birth. Manchester is seen as one of the affluent parishes though ranks sixth in size. Donald Blair's editorial in the Jamaica Observer made the point that slavery and illiteracy are long-time bedfellows. However, illiteracy is now living a lonely life as Manchester has become the "education-oriented parish".<sup>31</sup> He further argued that Twenty years after the formation of Manchester and two years into the apprenticeship period, the Government, with the help of the Church and private citizens, began building schools for the freedmen and their children. This has placed the parish at its bicentennial, [2014] with the necessary natural resources and the educational institutions to diversify and equip a labor force with the necessary knowledge to meet the needs of globalization, he concluded.

Manchester is portrayed as the most friendly and safest parish to raise families; with its cool climate, it continues to attract English returning residence. Manchester is the hub of the bauxite industry along with many other thriving successful businesses. Mandeville, its capital city boasts some of the hugest dwelling edifices and the only capital city in Jamaica without a "ghetto."

The church has played a significant role in the parish's development. The established churches for the most part own prime real estate in the parish. They have invested in education and many schools are church schools from the primary, secondary and tertiary levels. Two of Manchester's prominent high schools of the four in Mandeville are owned by the Anglican Church and the two Teacher's Colleges in Central Jamaica are church colleges and the third largest University in Jamaica is in Manchester and is owned by the Adventist Church. Unfortunately, the Pentecostal Churches have not

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<sup>31</sup> Donald I. Blair, "The Story of Manchester: The Parish Continues to Grow after 200 Years," *Jamaica Observer*, editorial, December 2014.

made such investment. It is not until recently that COGOP started to invest in education of its children at the early childhood level; so, a few basic and preparatory schools are operated by Pentecostal churches. The educational historical trends have not changed. Pentecostals in Jamaica have not been a part of the players at the educational front investing in education; likewise, its leaders have walked a similar path of not seeking this commodity.

As the researcher approaches the research the data, collection will come from history, theology, sociology, and anthropology and my experience as a Pentecostal pastor. I will use journals, books, case studies, audiovisual documentary files, and the Internet. Due to the nature of this project the researcher will use survey research. The use of instruments such as a questionnaire and a focus group will be incorporated.

The questionnaire is one that respondents will complete on their own. The researcher chose a questionnaire because the data that will be collected will be the same type and the same constituency in administration and interpretation. The researcher is better able to code the responses numerically and generate quantifiable information with some degree of certainty. The researcher will use the scale strongly disagree, disagree, neutral, agree, or strongly agree because this will generate added information into how the pastors view the subject. The instrument will employ about four major questions that will guide the research, and from those four a total of twelve questions will be formulated. An additional three questions (13-15), were included as the researcher thinks that the responses will bear heavily on the research hypothesis.

**Table 1.1: Major Questions Covered by Questionnaire**

Major Questions	Questionnaire Questions
1. Do Pentecostal leaders need to go to seminary?	1, 4, 6, 12
2. Is theological seminary training a postmodern phenomenon?	7, 9
3. Does your church embrace theological education?	2, 8, 11
4. Is the Holy Spirit muzzled in our churches today?	3, 5, 10

### Questionnaire Questions

1. Is going to a theological seminary necessary for a pastor?
2. Do you think that persons who are called into ministry should be trained at the seminary level?
3. Is any pastor in your church who is seminary trained less spiritual?
4. Would going to seminary make you less spiritual?
5. Is the manifestation of the Holy Spirit operating in your local church?
6. Would you encourage today's aspiring young leaders to go to seminary?
7. Is the Bible in support of theological training?
8. Do you agree with your church for encouraging lay leaders to go to training?
9. Is theological training something new?
10. Is COGOP's partnership with Gordon-Conwell Theological Seminary an affront to the Spirit?
11. Is the church becoming worldly because it is requiring that leaders be trained?
12. How much do you agree with this statement: "Pentecostal leaders are spirit-filled people; they do not need to go to seminary"?
13. What is your certification? a. Primary, b. Secondary, c. Tertiary

14. To what degree should formal theological training play in a pastor's ministry  
a Extremely useful b. very useful c. somewhat useful. d. not very useful e. useless

15. How long have you been serving as a pastor? a. less than 5yrs b. less than  
10yrs c. less than 20 yrs. d. less than 25 yrs. e less than 50 yrs. f. over 50 yrs.

A second instrument would be a focus group, which would include a moderator and about eight of the pastors. These will be chosen according to their proximity to the meeting place. The moderator will guide the discussion. Questions that were not accommodated in the questionnaire will form part of the discussion to get a comprehensive feedback as the researcher seeks answers for the hypothesis.

### **The Issues in the Larger Context**

This project will highlight demographic of real people with real challenges. The intent is not to perpetuate the intolerance toward theological education that exists among some pastors in COGOP, Manchester, Jamaica.

As the Christian education director for the region under review, the researcher feels the onus is on her, as she witnesses ignorance, immaturity, legalism, and apathy among her colleagues because so many of them shun theological training. This project, through a questionnaire and a focus group, therefore, will unearth and identify the challenges that are so entrenched in their formation. The questionnaire will provide direct answers to the questions that will be asked, and through tabulation and tables, findings will be presented. In addition, the focus group will provide meaningful feedback. The researcher will glean attitudes and opinions, and the interaction among the group will provide a platform among themselves to discuss, agree, disagree, and come to consensus.

It is the researcher's expectation to confront the challenges with a view to inspire, inform, engage, and bring transformation. The main objective is to change the perception among the group and to get them to promote theological education even if they themselves will not access it.

Chapter 1 of this study have looked at the problems and setting and has stated the general purpose, through background information from both COGOP and the researcher's ministry. It also included the questions that will guide this research. The second chapter is the literature review, which examines about ten salient works on the subject both for and against, giving assessment of how all or any of the works are helpful or not. The literature review will employ a classification of the works into classical late 19<sup>th</sup> century to early 20<sup>th</sup> century; Intermediate late twentieth century; and Current twenty-first Century to present works. In chapter 3 the biblical and theological framework will be both interpretive and analytical, focusing on the biblical historical background and the theological implication. Chapter 4 is data presentation and analysis; the project will test the hypothesis. Bar and circle graphs will be used to present the findings. In chapter 5 a conclusion of the findings will be done through evaluation and recommendation. The hope is that this research will add to what is already there and Jamaican leaders will find it helpful as they continue to embrace one of the church's core values, leadership development.

## CHAPTER 2

### LITERATURE REVIEW

This chapter will employ a classification of some works on theological education into three periods: classical (late nineteenth century to early twentieth century); intermediate (late twentieth century); and current (twenty-first century). A critique and summary will end the chapter.

#### **Classical**

H. Richard Niebuhr, as he reported on a study of theological education in the United States and Canada, gave credit to schools in these regions that trained men and women for the Christian ministry in Protestant, Roman Catholic, and Orthodox churches. These men and women worked as pastors, priests, preachers, teachers, and scholars in various church denominations and their affiliated associations.<sup>1</sup> The study reflected that the training facilities did their own self-examination, looking in from the inside, on the status of theological education: their purposes, methods and effectiveness in discharging their duties. This is imperative because even ecclesiastical education is prone to deterioration as methods and environment change.

Niebuhr's work reflected a North American community which is indicative of a reflection of the West. It must be noted that the denominations that form part of his discussion exclude the Pentecostal churches. During this era, not only were seminaries

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<sup>1</sup> H. Richard Niebuhr, *The Purpose of the Church and Its Ministry: Reflections on the Aims of Theological Education*, vol. 211 of Harper's Ministers Paperback Library (1956; New York: Harper & Row, 1977), vii-xvi.

training pastors but also, they were running studies on their own effectiveness. Niebuhr admitted that church schools or denominations had their own establishments. He compared these seminaries to medical schools and concluded that “while some ninety medical schools seem sufficient to supply North America with well-trained physicians twice as many theological schools beside bible colleges and institutes were at work in their nations educating ministers.”<sup>2</sup> These seminaries were loyal to their own denominations. They felt that they had a responsibility to meet the needs of their communities, Niebuhr concluded.

The work Niebuhr presented affirmed that theological education was not an afterthought. Rather, these church groups mentioned earlier were diligent not only in providing theological education for their communities but also, as stated by Niebuhr, were to educate men who would direct the affairs of the institution.<sup>3</sup>

Niebuhr embraced the thought that intellect plays a part in the life of the church and theological schools are the church’s intellect center. He wrote:

As center of the Church’s intellectual activity, animated by the church’s motivation and directed by its purpose, the theological school is charged with a double function.

On the one hand, it is that place or occasion where the Church exercises its intellectual love of God and neighbor; on the other hand, it is the community that serves the Church’s other activities by bringing reflection and criticism to bear on worship, preaching, teaching and the care of the soul.<sup>4</sup>

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<sup>2</sup> Richard T. Hughes and William B. Adrian, eds., *Models for Christian Higher Education: Strategies for Survival and Success in the Twenty-First Century* (Grand Rapids, MI: Eerdmans, 1997), 6.

<sup>3</sup> Hughes and Adrian, *Models for Christian Higher Education*, 48.

<sup>4</sup> Niebuhr, *Purpose of the Church and Its Ministry*, 110.

In conclusion Niebuhr affirms a view with which this researcher concurs: theological schools as the center of the church's life are the place where in a specific manner faith seeks understanding.<sup>5</sup>

Walter Wagoner (a Protestant), unlike Niebuhr, who concentrated on theological education in the United States and Canada, studied Roman Catholic seminaries.

Wagoner's concentration was in the United States, in the north, and in a few European countries, including France, Belgium, the Netherlands, and England. In contrast to Niebuhr, he wanted to look closely at the Catholic seminary to gain fresh insight for a better Protestant seminary. He was forthright by stating that "this study was first, to ascertain which areas of Roman Catholic theological education may offer strength and assistance to Protestant theological education."<sup>6</sup>

Wagoner highlighted the influence Rome has had on theological training, pointing out that Rome had a profound impact on American Catholic seminaries. As the seat of the church, Rome is the place where most American Catholic seminary teachers have done their graduate study, so in addition to its historical and spiritual meaning, it is also the academic graduate center with the most impressive and direct influence on seminary training. No other center of theological study can match the influence of Rome.<sup>7</sup>

Wagoner pointed out that "there is nothing more impressive in Catholic theological education than the seriousness with which it seeks to form the future priest in his spiritual and devotional life."<sup>8</sup> While Niebuhr argued that theological schools are the

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<sup>5</sup> Niebuhr, *Purpose of the Church and Its Ministry*, 125.

<sup>6</sup> Walter D. Wagoner, *The Seminary: Protestant and Catholic* (New York: Sheed and Ward, 1966), xvii.

<sup>7</sup> Wagoner, *Seminary*, 7-8.

<sup>8</sup> Wagoner, *Seminary*, 23.



church's intellectual center, Wagoner wrote that "the seminary is not primarily the intellectual center of the Church life; it is primarily that place, those years, wherein the seminarians are helped to devotional and spiritual maturity."<sup>9</sup>

Wagoner's work mentioned the Council of Trent (1563) in which Pope Paul IV called for the establishment of seminaries because of the strong emphasis on priestly training.<sup>10</sup> Major seminaries are necessary for priestly formation, Wagoner reiterated. There is prominence on the true shepherd of the soul, modeling Jesus Christ, teacher, priest, and shepherd. A second orientation was to be prepared for the ministry of the Word. The concentration was on meditation, possession, understanding, expression, and for worship in carrying out liturgical expressions.<sup>11</sup>

While Wagoner study stressed the call to the priesthood, Niebuhr's study stressed the priest-minister and the preacher-minister. Both, Niebuhr stated, perform the same functions; however, they are organized in diverse ways. The priesthood is marked by emphasis on the importance and greatness of the work of administering the sacraments and is seen as the mediator between God and humanity.<sup>12</sup>

The call of a minister, according to Niebuhr, includes at least four elements: the call to be a Christian or disciple; the secret call, which is the inner persuasion by God; the providential call, which is the command to assume the work of ministry through equipping of oneself; and the ecclesiastical call, which is the invitation by a community or institution of the church to engage in the work of ministry.<sup>13</sup> The conclusion, however,

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<sup>9</sup> Wagoner, *Seminary*, 24.

<sup>10</sup> Wagoner, *Seminary*, 23.

<sup>11</sup> Wagoner, *Seminary*, 230-32.

<sup>12</sup> Niebuhr, *Purpose of the Church and Its Ministry*, 60-62.

<sup>13</sup> Niebuhr, *Purpose of the Church and Its Ministry*, 63-64.

is that all the work done by the priest or the minister is directed to the same end: the care and government of souls.

S. A. Witmer, like Niebuhr, focused on theological education in the United States and Canada, although Witmer concentrated on Bible colleges; he seemed to make a distinction between Bible school and seminary. He mentioned the first two Bible schools: Nyack Missionary College, established in 1882, and the Moody Bible Institute, established in 1886. These institutions were to train men and women for church vocation or Christian ministry. Both were responding to concern for human needs. The underlying factor Witmer cited was a critical lack of trained personnel.<sup>14</sup>

At the time the study was done, seminaries were training men but were not training women. The two pioneers for the establishment of Bible school were A. B. Simpson and Dwight L. Moody. Witmer argued that these two envisioned that both men and women of spiritual maturity with knowledge of the Word of life were needed.<sup>15</sup>

Witmer mentioned that although large denominations had Bible institutes, other church movements outside of the traditional historic churches, which he called the “Third Force,” cannot be ignored. This group became significant with its dynamism and growth. He listed six factors which are indicative of the organization being researched and therefore would form a part of the “Third Force, Pentecostalism.”<sup>16</sup>

Of the Third Force Witmer wrote, “They have spiritual ardor, they directly approach people, they shepherd their converts, they place emphasis on the Holy Spirit and they expect their followers to practice active, untiring seven days a week

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<sup>14</sup> S. A. Witmer, *The Bible College Story: Education with Dimension* (Manhasset, NY: Channel Press, 1962), 23-24.

<sup>15</sup> Witmer, *The Bible College Story*, 24.

<sup>16</sup> Witmer, *The Bible College Story*, 61.

Christianity.”<sup>17</sup> Witmer made the strong point that the most rapidly growing denominations in the Third Force were Pentecostals bodies. Outside of the Assemblies of God, a few other Pentecostal denominations operated Bible schools for the training of their leaders and other Christian workers.<sup>18</sup> Mention was made of Church of God Cleveland, where its Bible school gave birth to the Church of God in which A. J. Tomlinson was overseer.

### **Intermediate**

Richard Hughes and William Adrian, like Niebuhr and Witmer, focused on Christian colleges and seminaries in the United States and Canada; however, Hughes and Adrian had different concerns. They zeroed in on whether the higher educational facilities aligned to these denominations were able to keep their strong academic reputations and continue to operate within the context of their historic faith commitments.<sup>19</sup> They cited seven faith traditions, and within these traditions choose institutions that have strong academic reputations that continue to work within the context of their historic faith commitments. The Roman Catholics were one such faith-based group that was chosen. Other faith traditions were Lutheran, Reformed, Mennonite, Evangelical, Wesleyan/Holiness and Baptist/Restorationist.<sup>20</sup> It is to be noted that no Pentecostal group was chosen.

Hughes and Adrian pointed out that there was no generic Christian higher education; each denomination’s higher education usually operated out of its own world

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<sup>17</sup> Witmer, *The Bible College Story*, 62-63.

<sup>18</sup> Witmer, *The Bible College Story*, 68.

<sup>19</sup> Hughes and Adrian, *Models for Christian Higher Education*, 1-2.

<sup>20</sup> Hughes and Adrian, *Models for Christian Higher Education*, 3.

distinctive worldview and therefore differed in its approach to theological education.<sup>21</sup>

This coincides with the implications of previous writers. Hughes and Adrian, like Wagoner, affirm that Roman Catholicism's higher education does not differ from its beliefs in the persuasive appreciation of the sacramental principle.<sup>22</sup> Therefore, according to Hughes and Adrian, a Catholic institution cannot transform itself into a Lutheran institution, nor can a Reformed institution, for example, live out of the kind of restorationist heritage that informs institutions related to the Churches of Christ.<sup>23</sup>

These two set of authors, Wagoner and Hughes and Adrian, presented similar works with much candor and forthrightness. Wagoner wanted Protestants to learn from the Catholics and recognize that in many areas they share the same problems and opportunities, while Hughes and Adrian wanted these faith-based institutions to share relationships and learn how they can help in all aspects of seminary life, recruitment, student life, funding, administration, and everything they do. This was the same impression Wagoner presented as a Protestant explored the life of higher education of the Roman Catholics.

The study done by Hughes and Adrian pointed out how early these faith-based organizations in North America were operating seminaries, unlike Pentecostal denominations like the Church of God of Prophecy. St. John's University, a Catholic seminary, was founded in 1857; St. Olaf's School (Lutheran) in 1874; Whitmore College (Reformed) in 1890; Goshen College (Mennonite) in 1894, Wheaton College (Evangelical) in 1860; and Messiah College (Wesleyan) in 1909.<sup>24</sup>

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<sup>21</sup> Hughes and Adrian, *Models for Christian Higher Education*, 4-9.

<sup>22</sup> Hughes and Adrian, *Models for Christina Higher Education*, 14.

<sup>23</sup> Hughes and Adrian, *Models for Christina Higher Education*, 4.

<sup>24</sup> Hughes and Adrian, *Models for Christian Higher Education*, 29, 82, 200, 327.

Robert J. Banks took the matter of theological education further than previous authors who did studies on specific locations or denominations. Banks was more concerned with remodeling the way theological education is practiced today; he moves toward a missional alternative model. He argues that wherever he looked in the west, theological education presents a confusing picture. This is due to the growth of interdenominational and newer charismatic schools, at the expense of mainline and confessional ones. While theological education caters to a wide audience and the number of lay participants is increasing, with this growing audience, he argues, there is very little impact on its content and pedagogy.<sup>25</sup> Like the previous authors, Banks pointed out that five out of six seminaries have a denominational base; therefore, these ecclesiastical seminaries exhibit many differences.<sup>26</sup>

Banks highlighted one of the debatable topics that many pastors and denominational leaders had. They felt that seminaries do not provide their graduates with the kind of knowledge and expertise that they need to fulfill their ministry responsibilities.<sup>27</sup> This is counter to what seminaries should do and speaks to the ethos of the research where the call for theological education is being made.

Banks also mentioned five basic dimensions in theological education, as indicated in the work of Edward Farley.<sup>28</sup> Included in the first three are the life situation of the believer, leadership in the church, and theological inquiry and scholarship. As Banks articulated (and this researcher agrees), Farley described the work of the church leader in

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<sup>25</sup> Robert J. Banks, *Re-envisioning Theological Education: Exploring a Missional Alternative to Current Models* (Grand Rapids, MI: Eerdmans, 1999), 4.

<sup>26</sup> Banks, *Re-envisioning Theological Education*, 5.

<sup>27</sup> Banks, *Re-envisioning Theological Education*, 9.

<sup>28</sup> Edward Farley, *Theologia: The Fragmentation and Unity of Theological Education* (Eugene, OR: Wipf & Stock, 1994), 156-59.

terms similar to that of Niebuhr's pastoral director.<sup>29</sup> Niebuhr held that the priest and the pastoral director technically operate in the same space and carry out similar duties.<sup>30</sup>

Dianne J. Austin-Broos, one of two authors with a Caribbean perspective in this literary review, stated that the educated populace in Jamaica gravitated toward more established churches where trained leaders existed.<sup>31</sup> Her work therefore had little to show that Pentecostals were engaged in theological education, although she did an extensive study on Pentecostalism in Jamaica. Her study, however, revealed that Pentecostalism in Jamaica appealed to religiously committed men and women unqualified for and yet inclined to the pastorate. These groups tend to attract young male deacons aspiring to the pastorate, which they can reach through revelation and Bible knowledge;<sup>32</sup> nothing is mentioned about seminary training. However, Austin-Broos mentioned the exhorter, which she defined as "one who calls people to the faith through preaching and prayer and can do this without the benefit of training."<sup>33</sup> She hinted that a great deal of Jamaican Pentecostals, both Trinitarians and Unitarians, fell comfortably under the description of exhortation to the faith. This type of practice seems to be unique to Jamaican Pentecostalism, as no other author under review wrote on this phenomenon.

Austin-Broos concluded that black theological students were not welcomed for training by the American churches that had missionaries in Jamaica at the time.<sup>34</sup> The Jim Crow mentality from the United States showed its ugly head in Jamaica. Rudolph Smith, the first indigenous overseer in COGOP, was "unwilling to travel to America after his

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<sup>29</sup> Banks, *Re-envisioning Theological Education*, 19-27.

<sup>30</sup> Niebuhr, *Purpose of the Church and Its Ministry*, 79-80.

<sup>31</sup> Diane J. Austin-Broos, *Jamaica Genesis: Religion and the Politics of Moral Orders* (Chicago: University of Chicago Press, 1997), 93-97.

<sup>32</sup> Austin-Broos, *Jamaica Genesis*, 178, 201.

<sup>33</sup> Austin-Broos, *Jamaica Genesis*, 158.

<sup>34</sup> Austin-Broos, *Jamaica Genesis*, 115.

encounter with racism in COGOP Cleveland Tennessee and declared that racism in the church was an appalling intrusion of man-made practices.”<sup>35</sup>

Dale Bisnauth, a graduate of The United Theological College of the West Indies (UTCWI), is a Caribbean national. In addressing the Christianization of Jamaicans in the early nineteenth century, he pointed out that while established churches like the Anglicans had white missionaries as trained expatriates, the Baptists, who had native leaders, began training men for Christian ministry as early as 1843.<sup>36</sup> The Methodists, he purported, developed indigenous leaders at the lay level, but they were regarded as lacking in quality. He indicated that the Presbyterians trained Scotsmen; and in Barbados there was a serious movement toward theological education; however, those trained were mainly West Indian whites.<sup>37</sup> As a result, there was a slow development of black church leaders in the Caribbean and especially Jamaica. This was because the blacks were not educated enough to assume leadership. “An educated ministry then was a ‘desideratum,’” argued Bisnauth.<sup>38</sup> He, like Austin-Broos, could not cite seminary training in Jamaica among local Pentecostals.

As he addressed globalization and the challenge of diversity, John Bolt commented that we are living in a global village and North American seminaries are infiltrated with large numbers of international students who have enriched the seminaries with unique experiences and perspectives.<sup>39</sup> This he named is a blessing because of the *kairotic* opportunity to rediscover and experience the riches of the church’s catholicity.

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<sup>35</sup> Austin-Broos, *Jamaica Genesis*, 115.

<sup>36</sup> Dale A. Bisnauth, *A History of Religions in the Caribbean*, 2nd ed. (Kingston, Jamaica: LMH Publishing Limited, 2006), 197.

<sup>37</sup> Bisnauth, *History of Religions in the Caribbean*, 198.

<sup>38</sup> Bisnauth, *History of Religions in the Caribbean*, 198.

<sup>39</sup> John Bolt, “Stewards of the Word: Challenges in Reformed Theological Education Today” (Doctor of ministry thesis, Calvin Theological Seminary, 1996), 40.

This has created opportunity for Gordon-Conwell Theological Seminary to have a department called Hispanic Ministries. The global international reality has paved a path or landscape for theological education to be made accessible to third world people like Pentecostals in Jamaica.

### **Current**

Todd M. Johnson and Sun Young Chung wrote on Christianity in the global village and agreed that a proliferation of minority groups was coming of age. They submitted that “by 1900 something profound was happening to the trajectory of global Christianity.”<sup>40</sup> They further argued that the line had turned precipitously southwest and The Latourette’s ‘Great Century’ was coming to a close. Churches outside of Europe and Americas that took root in the nineteenth century began to grow rapidly in the twentieth century.”<sup>41</sup> This growth continues to accelerate and M. David Sills writes that the church in the majority world today is in desperate need of trained biblical leaders. This explosive church growth has left many churches without trained pastors and has outstripped the ability of current programs to produce sufficient numbers of trained leaders.<sup>42</sup>

Justo L. Gonzalez affirmed that mainline churches in the United States are no longer dominant as they were fifty years ago. These are waning because of migration but more so because of higher birth rates among minority groups. He cited statistics that

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<sup>40</sup> Todd M. Johnson and Sun Young Chung, “Christianity Center of Gravity, AD 33-2100,” in *Atlas of Global Christianity*, ed. Todd M. Johnson and Kenneth Ross, Edinburgh Philosophical Guides (Edinburgh: Edinburgh University Press, 2010), 50.

<sup>41</sup> Todd M. Johnson and Sun Young Chung, “Christianity Center of Gravity, AD 33-2100,” 50.

<sup>42</sup> M. David Sills, “Training Leaders for the Majority World Church in the Twenty-first Century,” *Global Missiology* 3, no. 1 (April 2004), accessed July 17, 2017, <http://ojs.globalmissiology.org/index.php/english/article/viewFile/130/377>. Sills is associate professor of Christian missions and cultural anthropology, Southern Baptist Theological Seminary.



confirm that in the ten years before the census of 2010, the Euro-American population of the United States grew by 7.1 percent compared with 37.1 percent among Hispanic Americans, for example.<sup>43</sup> Due to the growth among minority groups, which are more predominantly Pentecostals, Gonzalez noted that many in the Pentecostal community are growing in eagerness to study and to learn.

Gonzalez holds that a church without theology and theological education is falling far short of its calling.<sup>44</sup> He sees the church playing an integral part in training its people. This idea was mentioned by previous authors who highlighted that various faith-based organizations are affiliated with seminaries, therefore affirming the church's involvement. He advances the notion that "theological enquiry is not to be only for individual benefit but for the benefit of others."<sup>45</sup> This is a missionary statement that Werner supported.

Gonzalez argued that theological education as we have understood it in the last few centuries is in crisis. "This crisis is multi-dimensional and may be verified by simply looking at enrollment in seminaries and schools of theology."<sup>46</sup> In traditional circles enrollment is dwindling; even in the Catholic denomination candidates for the priesthood are few to nonexistent. This shift, he pointed out, is nonexistent in the wider sense where there is a wider scope of new programs, where the demographics of seminarians are changing to Asians, Hispanics, and even Pentecostals. So by and large, the denominations that traditionally have been most insistent on the need for seminary education are those

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<sup>43</sup> Justo L. Gonzalez, *The History of Theological Education*, Kindle ed. (Nashville, TN: Abingdon, 2015), chap. 16.

<sup>44</sup> Gonzalez, *History of Theological Education*, ix.

<sup>45</sup> Gonzalez, *History of Theological Education*, ix.

<sup>46</sup> Gonzalez, *History of Theological Education*, ix.

ones who are diminishing. He warned that theologians and religious leaders are not to be stuck in what he calls “canonization of ignorance,”<sup>47</sup> but leaders must be aware of the challenges of modernization and inadvertently globalization.

Gonzalez defended the notion that pastors need training in matters of the Bible and religion because no longer are they seen as the only educated person in their town or village, as in former days. Today, due to specialization, there are no universal experts; Gonzalez argued that guidance and counseling are going to be directed to the different experts: the doctor, the counselor, the lawyer, the teacher. The pastor will be consulted only in religious affairs, so he must be trained.

Gonzalez agreed with Wagoner that theological education must be returned to its proper place, which is the heart of the church. There must be a greater alliance of seminary and the church community as the best learning takes place in community. Seminaries should never be above or apart from the church.<sup>48</sup> However, in trying not to be dogmatic, he also declared that no matter how much we value seminaries, no matter how important a role they play in the church today, they are not a part of the essence of the church.

According to Gonzalez, the church can exist and indeed did exist for fifteen centuries without seminaries.<sup>49</sup> While this was so, the researcher believes that the Roman Catholic Church that established the first seminary in the sixteenth century must have recognized the need for trained priests. The study of theology then took place in

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<sup>47</sup> Gonzalez, *History of Theological Education*, 110.

<sup>48</sup> Gonzalez, *History of Theological Education*, 127.

<sup>49</sup> Gonzalez, *History of Theological Education*, 117.

universities, and this approach was proving inadequate. Therefore, the church recognized the need for training in pastoral ministry training.

Richard Pratt Jr. agreed with Gonzalez that theological education is in crisis, not only its enrollment but also financially and the scarcity of the product.<sup>50</sup> Gary Parrett and Steve Kang, proponents of theological education, recognized that the well-being and upbuilding of congregations depend primarily on theological education.<sup>51</sup> Therefore, it seems to be the lack of such formal training that gives rise to the immaturity of Pentecostal believers found in these churches.

Kirkley Sands weighed in on Caribbean Christianity, in which an ecumenical effort in the region, which included UTCWI, was initiated. This institution (UTCWI) was the result of collaborative efforts of several Protestant theological colleges and seminaries in Jamaica in 1965. The faith-based organizations are Lutherans and Disciples in Christ, Moravians, the Methodist Church in Jamaica and the Americas, the Jamaica Baptist Union, and United Church of Jamaica and Grand Cayman, to name a few.<sup>52</sup> This marked a shift in the Caribbean to train indigenous leaders for ministry.

In his recent work, David M. Mellott stated that people continue to pursue theological education because of different persuasions, whether by the stirring of faith or divine invitation. Most, he concluded, enter seminary because they sense a religious call, they want a vocation, or they want to contribute to social good and meeting human

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<sup>50</sup> Richard Pratt Jr., "Opportunities and Challenges for Theological Education at the Beginning of the Third Christian Millennium," *RPM* 15 (September 15-21, 2013), accessed July 17, 2017, <http://studylib.net/doc/8476278/open-article-in-new-browser-window>.

<sup>51</sup> Gary A. Parrett and S Steve Kang, *Teaching the Faith, Forming the Faithful: A Biblical Vision for Education in the Church* (Downers Grove, IL: IVP Academic, 2009), 7.

<sup>52</sup> Kirkley Sand, "Christianity in the Caribbean 1910-2010," in *Atlas of Global Christianity*, ed. Todd M. Johnson and Kenneth Ross, Edinburgh Philosophical Guides (Edinburgh: Edinburgh University Press, 2010), 179.

needs.<sup>53</sup> In assessing the life of the church he concluded that the education of religious leaders has taken many forms over the two-thousand-year history of the Christian movement. Those millennia have shown that education has been consistently given attention to the study of ancient texts and their origins, history, and interpretation. This is the sentiment shared by all previous authors.

Mellott wrote, and the researcher concurs, that it appears that life and choices were simpler and therefore choices for ministry or the priesthood were often identified earlier in life and candidates went to a seminary attached to their denomination. The argument may hold true as to why Pentecostalism had few seminary-trained leaders, because they had few or no seminaries, especially in the Jamaican context. Today, however, people consider ministry at different moments and career stages in life, and they consider different forms of ministry—from pastoral ministry and congregational service, to counseling, work in nonprofit human service agencies and social justice agencies, church planting, ministry in a variety of institutional contexts, and international ministry and mission service.<sup>54</sup>

George Joseph K. embraced the necessity of theological education for church leaders. He agreed that pastors, elders, and teachers must have a solid foundation of knowledge of systematic theology, church history, hermeneutics, apologetics, and other essential subjects.<sup>55</sup> This is even adding and broadening George's views, as he affirmed that training centers or seminaries and Bible colleges are good amid the inadequacies. He

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<sup>53</sup> David M. Mellott, *Finding Your Way in Seminary: What to Expect, How to Thrive* (Louisville, KY: Westminster John Knox Press, 2016), x.

<sup>54</sup> Mellott, *Finding Your Way in Seminary*, ix.

<sup>55</sup> George Joseph K., *Revising Theological Education and Bible Training: New Challenges and New Focus in the Mission of the Church*, Church and Mission Book 1, Kindle ed. (n.p.: God Jesus Proof Academy, 2015), chap. 1.

cited imbalance and erroneous intellectualism, false doctrines, unbelieving teachers, faulty syllabi, and training without real-life ministry experience.<sup>56</sup> These he felt are causing a negative impact on the church, a view with which the researcher agrees.

Joseph K. articulated that genuine spiritual accountability and discipleship are usually very poor within seminaries. He felt that they continue to provide young and inexperienced men to the churches. However, he admitted that some of the brightest scholars are from seminaries. Joseph K. looked at both sides of the theological education coin, and although he approved seminary training, he chided the institution for lack of healthy interaction, mentoring, and discipleship.<sup>57</sup>

Linda Cannell, by contrast, reminded us that for much of history, education existed. She concluded that the Old Testament describes prophet apprenticeships; Socrates probed the minds of his followers; and Jesus taught his disciples through formal discourse and informally through stories and experiences.<sup>58</sup> The need to articulate and defend Christian doctrines became necessary, and by early A. D. 200 structures like monasticism were set up; later came cathedral schools and then universities and seminaries. Cannell advanced the notion that church needs institutions of higher education like seminaries and universities; however, she seemed to have little faith in seminaries. Like Joseph K., she shared the view that seminaries must serve the church.

George Barna and Cannell alike are skeptical that higher education is fulfilling its purpose. Barna argued that the built-in assumption is that seminaries recruit godly people who are called and possess great leadership potential, and then train them to be

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<sup>56</sup> Joseph K., *Revising Theological Education and Bible Training*, chap. 3.

<sup>57</sup> Joseph K., *Revising Theological Education and Bible Training*, chap. 3.

<sup>58</sup> Linda Cannell, *Theological Education Matters: Leadership Education for the Church* (Newburgh, IN: EDCOT Press for Morgen Books, 2006), 130.

competent church leaders. However, “in reality, seminaries do nothing of the kind. They remove seminarians from the real world for several years and put them through an academic exercise in which they are taught how to exegete scriptures and teach.”<sup>59</sup>

Although these are important and necessary skills for the church, they are not the same as training good leaders. Therefore, he concluded that both churches and pastors are set up for failure and disappointment.

The researcher will respond to Barna’s argument in the critique at the closing of this chapter, as Barna has touched on the demography of the research proposal. The research is about pastors who are already called and in ministry to be seminarians and not just recruits from high school. Barna rightly concluded that seminarians should be leaders first, as the seminary cannot make leaders; they must come in as leaders.

Dietrich Werner and his colleagues argued that theological education should not be neglected because of its far-reaching effect on the theological competence of church leaders, the holistic nature of mission, and the capacities for ecumenical and interfaith dialogue.<sup>60</sup> They therefore advocated for an investment in theological education to procure hope in the future. Churches should see this investment as a priority; however, they admitted that in many places theological education is far from secure or even in crisis,<sup>61</sup> as other of their contemporaries have stated. This affirms the argument put forth in the thesis-proposal that in Jamaica COGOP, for example, there is lack of security where theological education is concerned.

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<sup>59</sup> George Barna, *The Second Coming of the Church*, e-book (Nashville, TN: Thomas Nelson, 1998), chap. 2.

<sup>60</sup> Dietrich Werner, David Esterline, Namsoon Kang, and Joshva Raja, eds., *Handbook of Theological Education in World Christianity: Theological Perspectives, Ecumenical Trends, Regional Surveys*, Regnum Studies in Global Christianity (Eugene, OR: Wipf & Stock, 2010), introduction.

<sup>61</sup> Werner et al., *Handbook of Theological Education*, xxv.

As Werner et al. addressed theological education in Latin America, the researcher can identify a similar pattern in the Jamaican context, and therefore an affinity. Werner and his co-editors mentioned that it was the illiterate masses who were being affected by the Pentecostal message. Inadvertently, they were the ones with limited financial resources among their Pentecostal community; therefore, less priority was given to theological education. The most telling argument put forth by Werner was that Pentecostals emerged from the most deprived levels of society and therefore were the most excluded from theological education.<sup>62</sup> Werner et al. summed up by saying, “The lack of theological education in Pentecostalism should not be understood ‘ontologically’ as a lack of interest, but rather we should take into consideration the difficulties faced by all marginal groups to obtain any kind of education.”<sup>63</sup> This is true of the Jamaican context where this research is anchored.

The researcher thought it prudent to introduce theological education from the Seventh Day Adventist perspective. Wagner Kuhn highlighted and proffered that the Seventh Day Adventists see theological education playing a significant role in achieving the overall mission of the church.<sup>64</sup> This view aligns with arguments put forth by previous authors. Theological education, according to Kuhn, is part and parcel of the mission of the Seventh Day Adventist church.

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<sup>62</sup> Werner et al., *Handbook of Theological Education*, 736-37.

<sup>63</sup> Werner et al., *Handbook of Theological Education*, 737.

<sup>64</sup> Wagner Kuhn, *The Book and the Student: Theological Education as a Mission, a Festschrift Honoring José Carlos Ramos*, vol. 11 of Andrews University Mission Studies (Berrien Springs, MI: Department of World Mission, Seventh-day Adventist Theological Seminary, Andrews University, 2012), 15.

Dennis Hollinger weighed in on the discussion by pointing out the need for engaging the mind, and not just the heart and actions, as we live out our faith. All three must be in sync so as not to be in conflict with the way God created us.<sup>65</sup>

### **Summary and Critique**

Considering the expert views that have been summarized, it seems logical to think that theological education is at the seminary level and that a greater thrust is to be made for leaders to be theologically educated. Thus, the reviews above revealed that many faith-based organizations operate their own seminaries. However, among Pentecostal organizations, few to no seminaries are operated by the denominations. It was impressive to find that these faith-based organizations were not only interested in operating seminaries but also their effectiveness to the organization and mission of the church was paramount.

Niebuhr, one of the earlier authors reviewed, argued that theological schools are the church's intellectual center. Wagoner's presentation challenged that thought and acknowledged that the seminary is not primarily the intellectual center of church life, but it is primarily that place and those years wherein seminarians are held to devotional and spiritual maturity. This researcher concurs, that seminaries are not an end in themselves but a means to an end.

While some authors argued that the church, not seminaries, should be the training ground for ministry leaders like pastors, the researcher tends to disagree. The church should be the community that works alongside the seminary; seminarians can do

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<sup>65</sup> Dennis P. Hollinger, *Head, Heart, and Hands Bringing Together Christian Thought, Passion, and Action* (Downers Grove, IL: InterVarsity Press, 2005), 9, 13.



internships and understudy other leaders, an approach similar what is practiced in medical schools and hospitals.

Most of the authors under review spoke of the positive effect theological education has on the church, though Gonzalez said that North American theological education is in crisis. Jamaica sits at the bottom of the North American basin and therefore cannot be excluded from the discussion. The crisis is seen in two major challenges, financial and ecclesiastical. While funds are depleting in North American seminaries and programs are being cut, the situation in the Jamaican context is different. There are not enough faith-based seminaries, especially Pentecostal ones.

Globalization not only affected the growth of candidates for seminary training from the north but also created an anomaly. In the areas where the population is waning in the north, they have resources in theological education—seminaries, libraries, buildings, endowments—while places in the south, Jamaica included, are searching for better theological education but do not have the resources. COGOP Jamaica, for example, would love to establish a library for its Gordon-Conwell cohorts but does not have the means. However, a positive venture is forthcoming where Texas COGOP will donate about eight hundred books to encourage the Jamaican library thrust.

The researcher agrees with Mellott, who wrote, “It’s not that we need a theological education to do ministry. We need a theological education so that we can do ministry well and do it without relying solely on our limited experiences and ideas.”<sup>66</sup> “Limited experiences and ideas” cannot suffice in today’s postmodern world where communication, information, and technology are the driving influencers among any

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<sup>66</sup> Mellott, *Finding Your Way in Seminary*, xvii.

congregation, be it in North America or Jamaica. There is a more intellectual crowd that now goes to church; therefore, church leaders need to be able to do more than read the Bible.

This literary review has broadened the scope of this thesis-project. While the focus was initially finding works in defense of theological education, the discussion allows the researcher to look beyond the need for seminary training of the focus group in this research. It is also useful to look at the effectiveness of seminary training, candidates for seminary, and the importance of the *missio dei*.

The authors reviewed gave a fair perspective on seminary training by looking at it from within and discussing weaknesses and strengths. Joseph K.'s short work was telling, although the researcher does not agree with all that he discussed (for example the local church is the best place to train pastors, evangelists, and teachers). However, he advocated that training for these ministries must be spiritual and character-oriented. This I agree with, as there are too many church leaders whose reputations are called into question. Recently three Jamaican pastors were taken before the courts for child molestation, and this is a common phenomenon within the Roman Catholic Church.

Before doing this extensive reading on theological education the researcher held the view that she has a greater preference for nondenominational seminaries. However, now I believe that denominational seminaries work better for seminarians who belong to that denomination. The researcher believes that seminarians should be aligned to a church where meaningful interaction between church and seminary happens. For a Pentecostal, a Pentecostal seminary should be best suited. A priest should attend a Roman Catholic seminary because the sacraments, for example, are very important to that formation and

one is trained to minister in a Roman Catholic church. The review looked at various faith-based organizations with seminaries, and the truth is, according Hughes and Adrian, a Catholic institution cannot transform itself into a Lutheran institution.

Barna touched on the real purpose of seminary training and said it was not happening after rigorous years in seminary. However, the members of the focus group of this research are already leaders, and the role of the seminary is to give the necessary skills and attitudes to make them effective life changers in their parishes. Therefore, the researcher is aware that the seminary does not necessarily make them become leaders. Barna refuted this view, and the researcher concurs. The research advocates training its pastors in COGOP, Manchester, Jamaica, and making them into better leaders.

The authors have all spoken for theological education, which this researcher is advancing. They are not all professors; some preside over seminaries and faculties, and Barna is a market researcher who studies religious beliefs. Therefore, their biases are inevitable.

## CHAPTER 3

### BIBLICAL AND THEOLOGICAL FOUNDATIONS

#### **Overview**

Robert Banks seemed to agree with R. H. Cram and S. P. Saunders; he quoted them in an epigraph as he opened the chapter “On the Relevance of a Biblical Starting Point.” Cram and Saunders purported that “a return to scriptures can provide us with models and norms that might help us re-envision the contexts and categories for theological education.”<sup>1</sup> This chapter is about doing just that, grounding this research topic in such a biblical framework. One may bear in mind that although the Scriptures do not explicitly speak to theological education, they do, however, point to the teaching and learning process. Like Banks the researcher agrees that Scriptures do have something to teach us. Paul in Rom 15:4 also reminded us that whatever was written in the past was written to teach us. Therefore, going to the Scripture for support as we embrace theological education is quite prudent for any church organization or its leaders.

Training of church leaders, therefore, is not something initiated only by the church but even before the sixteenth century, when seminary training began, the Scriptures supported both the teaching and learning of God’s words (Deut 4:9; 6:7; Exod 12:24-27; Prov 6:20-23; Josh 4:21). This training began in the home and involved a more general education, where the transmission of the whole way of life, whether spiritual, moral, or civil, was done. The discussion will present arguments to corroborate the biblical and theological context of the teaching and learning process. This is something

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<sup>1</sup> Robert J. Banks, *Re-envisioning Theological Education: Exploring a Missional Alternative to Current Models* (Grand Rapids, MI: Eerdmans, 1999), 73.

demonstrated through the Scriptures by parents, priests, prophets, Jesus, and persons like Moses, Paul, the Scribes and Pharisees, and even Jewish schools. The ensuing deliberations that will be presented in this chapter will rest heavily on the Old and New Testament, including the characters mentioned above.

The least owned seminaries that trained its church leaders are Pentecostals, because Pentecostalism for many years majored on experience rather than reflection. John Stott chided Pentecostals for viewing ministry through their experiential eyes with little regard for the use of the mind. He argued that themes from Scriptures (God as creator, revealer, redeemer, and judge) provided a foundational rationale for using the mind as a gift from God.<sup>2</sup> The Bible tells us that the first created being, Adam, communicated with God, confirming that man was endowed with the capacity of thought. Hence, Scripture has at its core the engaging of the mind in the Christian life. It follows, then, that those who are called to disseminate God's truth in the Old Testament and later in the New Testament, through the gospel message, should be engaged in some form of contemplation. Paul in Rom 10:2-3 implied that zeal must be coupled with knowledge and ignorance leads to lack of submissiveness to God's righteousness. "For I bear them witness that they have a zeal for God, but not according to knowledge. For, being ignorant of the righteousness of God, and seeking to establish their own, they did not submit to God's righteousness."<sup>3</sup>

The discussion continues to be made that the human being is created as a "psychophysical" entity, a thinking being with a body, soul, and spirit, where both the

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<sup>2</sup> John R. W. Stott, *Your Mind Matters: The Place of the Mind in the Christian Life*, 2nd ed., IVP Classics (Downers Grove, IL: InterVarsity Press, 2006), 8.

<sup>3</sup> Unless otherwise indicated, all Scripture references are from ESV.

spirit and the soul are the immaterial parts of man. According to Spiros Zodhiates, within our soulish realm lies the seat of the senses, intelligence, desires, and affections.<sup>4</sup> Gary A. Parrett and S. Steve Kang also noted man's intellectuality, emotions, and volition;<sup>5</sup> man then, was created as a self-conscious being.

No doubt, the implication of the Holy Spirit who came as our *parakletos* (a Greek word that means "an aid of any kind, who undertakes Christ's office in the world while Christ is not in the world as the God-man in bodily form"<sup>6</sup>), in a profound sense echoes the call for reflection. So, the Bible charges God's people to be engaged continually in the theological educational process.

We see this in places like the Torah, and throughout the prophetic books, the various texts in the Gospels, and the Epistles. Jesus, who was a teacher par excellence, upon his departure from this world during his last conversation to his disciples postulated that the disciples should continue the same teaching ministry that He was engaged in. We call this the Great Commission: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age" (Matt 28:19-20). Teaching and learning, therefore, are both biblical and practical, and as a result theological education is necessary. Consequently, successive arguments in this chapter will show biblical portraits toward theological education.

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<sup>4</sup> Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament* (Iowa Falls, IA: World Bible Publishers, 1992), 1494.

<sup>5</sup> Gary A. Parrett, *Grounded in the Gospel: Building Believers the Old-Fashioned Way* (Grand Rapids: Baker Pub. Group, 2010), 11.

<sup>6</sup> Zodhiates, *Complete Word Study Dictionary*, 1107.

## Old Testament Perspective

Banks made the point that revisiting Scriptures may throw some light on theological education.<sup>7</sup> He argued that many scholars debated that there is not much the biblical text can add, because of the many things in Scripture that are so different today. However, he refuted that assertion and made the point that “there is enough material and sufficient consistency within scripture to put together at least a lineament of a biblical approach to ministry formation.”<sup>8</sup> There are numerous Scriptures, beginning with the Old Testament, that point to where it all began. Thus, the first admonition to give training was the parents. They played the first role, as the home was the place where religious nurture, transmission of the tradition, and participation in worship began.<sup>9</sup> Deuteronomy also points to parents teaching children and grandchildren about God’s laws; this was reiterated in other Old Testament texts (Deut 4:9; 6:7, 20, 25; Exod 12:24-27; 13:7-8; Prov 6:20; 13:1; 23:22-25).

God, as He dealt with His chosen people in the Old Testament, gave them the Torah as well as human teachers. Gary Parrett and Steve Kang discussed that the word *Torah*, when translated into English, means guidance or instruction, but even more so it is derived from the same root and is a key verb for teaching (*yarah*) and two related words (*moreh* and *horeh*).<sup>10</sup> The Scriptures (Isa 30:20-22) made the point that “your teachers (*morekha*) will not be hidden any more from our eyes.” This idea is also in Ps 32:8: “I will instruct you to teach (*yarah*) you in the way you should go.” It seems quite clear that God intended for his children to be taught as he provided parents as teachers. God also

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<sup>7</sup> Banks, *Re-envisioning Theological Education*, 73-74.

<sup>8</sup> Banks, *Re-envisioning Theological Education*, 79-80.

<sup>9</sup> Banks, *Re-envisioning Theological Education*, 84.

<sup>10</sup> Parrett and Kang, *Teaching the Faith, Forming the Faithful*, 149-50.

wrote the law, the Decalogue, on stone tablets. Therefore, it follows that he intended what He wrote was to be read, studied, and adhered to.

### Implications of the Torah on Theological Education

Walter Brueggemann concluded that “the Torah occupies the primary place of authority, significance, and influence in the mediation of Yahweh’s purpose, presence and power to Israel and therefore, Christians have much to unlearn and relearn about the Torah.”<sup>11</sup> The Torah serves as an iconic document that is useful for promoting the theological education at the seminary level that this research is advancing. The researcher concurs that the Torah is more than a book of laws; it is guidance, instruction, and nurture, a process Brueggemann rightly argued cannot be flatly subsumed under obedience. As stated above, the Torah is more than just law, but Herbert Wolf confirmed that the Jews saw the Torah as not just laws but also teaching or instruction. The books from Genesis to Deuteronomy are foundational to the whole Bible as they presented God’s teaching about the origin of the world and of Israel and explained how a sinful people can meet with a holy God.<sup>12</sup>

One can deduce God’s intention to train his people. Edward Hindson and Woodrow Kroll noted that the five books of the Torah are interdependent. Genesis and Numbers, they said, contain history and narrative; Exodus begins with narrative and ends

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<sup>11</sup> Walter Brueggemann, *Theology of the Old Testament: Testimony, Dispute, Advocacy* (Minneapolis, MN: Fortress, 1997), 578.

<sup>12</sup> Herbert Wolf, *An Introduction to the Old Testament Pentateuch* (Chicago: Moody Press, 1991), 18.



with legislation; Leviticus records the giving of the law; and Deuteronomy is primarily sermonic in character.<sup>13</sup>

*The Complete Word Study Dictionary: Old Testament* documented that the Hebrew word *Torah* (Strong's #8451) means more than just law; this is usually the most simplistic translation that most people give. The word, however, is derived from *arah* (Strong's #3384), meaning "to shoot out the hand as pointing, to show, indicate"; "to teach, instruct"; "to lay foundations"; "to sprinkle, to water"; "to shoot, as an arrow."<sup>14</sup> The principle can be drawn here that today's church that engages its leaders in seminary education is not deviating from the foundation set by the Torah in teaching God's people. Not only is the Torah a model for theological education, but also Parrett and Kang confirmed that in Old Testament times, God also raised up and used other teachers to help shape the lives of his people Israel.<sup>15</sup>

In the book of Jeremiah (18:18) three categories of teachers are mentioned: the priest, the sage, and the prophets. So, although Moses, an important part of the Torah, was the first transformational teacher/leader, there were also the priests and the prophets. They continued after Moses; "the Priests as embodying Torah, the sages as embodying wisdom and the prophets as embodying zeal for the Lord," as Parrett and Kang wrote.<sup>16</sup>

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<sup>13</sup> Edward E. Hindson and Woodrow Michael Kroll, *The KJV Parallel Bible Commentary* (Nashville: Thomas Nelson, 1994), 324.

<sup>14</sup> *The Complete Word Study Dictionary: Old Testament* (Chattanooga, TN: AMG Publishers, 2003), 473.

<sup>15</sup> Parrett and Kang, *Teaching the Faith, Forming the Faithful*, 154.

<sup>16</sup> Parrett and Kang, *Teaching the Faith, Forming the Faithful*, 155.

## Implications of Moses

Brueggemann articulated that Moses was the historical agent in Israel who fundamentally linked to the authority, reception, and ongoing practice of the Torah.<sup>17</sup> In Exod 3 we see Moses being called by God and a dialogue between the two. This continued throughout the book of Exodus (the encounter with Pharaoh, the Red Sea, the giving of the Decalogue on Sinai, and Moses' declaration [Exod 34] that he wanted to see God's glory). As pointed out by Brueggemann, Moses had uncompromising authority, as he was accepted by both God and Israel as that leader.

As the person whose leadership carried with it not just political leverage but also advocacy, today's seminary education has Moses as a model. His leadership was not only in the cognitive realm but also was relational, as seen with his various encounters with a relational God (Exod 34). There is also the relationship between Moses and Joshua, in which Joshua can be considered a junior assistant, as seen in Exod 24:13-14; 33:7-11; Num 11:28; and John 1:1-5. Moses was indeed giving continuous instructions Deut 27:1, 9-10; this showed how he and the elders of Israel charged all the people to keep God's commandment. The stage was set with this iconic leader as his life and actions presented various principles that can be transferred to the discussion of theological training.

## Implications of Post-Mosaic Leaders and Priests

There is a level of continuity in training, in giving instructions or performing the Mosaic function, throughout the Torah through the Levites and later the priesthood. The

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<sup>17</sup> Brueggemann, *Theology of the Old Testament*, 578.

texts in Exod 32:25-29 and Deut 33:8-11 confirm that the Levites were entrusted with the law.

There were Levites who took on priestly responsibilities, and apart from serving the general community there was training similar to Moses' teaching of Joshua, as seen in Jehoiada and Joash, Eli and Samuel (2 Kings 11; 1 Sam 2:21, 26; 3:1). Banks wrote that children who accompanied their parents to sanctuaries would learn from the liturgy in which they participated, the sacrifice they observed, and the instruction they received.<sup>18</sup> Samuel, for example, seemed to experience more specific and structured training from Eli (1 Sam 3:1-10). Like the priesthood, if one is called to serve there should be an equipping process, whether that is like the relationship of Eli and Samuel or what we have today as seminaries for training leaders.

Fletcher H. Swift stated that through the offices of the priest, prophet, and scribe, a body of written literature began to appear.<sup>19</sup> It is out of such a work that the canon was established. Therefore, one can hypothesize that the Old Testament is foundational to where today's biblical scholarship originated.

### Implications of the Prophets

The prophets operated in the Old Testament era as pre-exilic, exilic, and post-exilic prophets. Their major function was to foretell and forth tell. They too embodied the teaching and learning process. Prophets like Elijah and Elisha exemplified a senior and junior person working together 2 Kings 6:1; also, there were Jeremiah and Baruch (Jer

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<sup>18</sup> Banks, *Re-envisioning Theological Education*, 86.

<sup>19</sup> Fletcher H. Swift, *Education in Ancient Israel: From Earliest Times to 70 A.D.*, Leopold Classic Library (Chicago: Open Court, 2015), 42.

36:26). The schools of the prophets are mentioned (1 Sam 19:18-24; 2 Kings 2:1-3; 4:38-44). Amos declared that he was not a prophet by profession, implying that there was an order or institution for prophets (Amos 7:14).

According to Ira Price, the prophetic order of the Old Testament is generally regarded as founded upon the authority of the utterances in (Deut 18:15-16). Samuel is credited as the founder of the prophetic school, as he represented the reformer, priest, prophet, and judge of Israel.<sup>20</sup> Schools of the prophets were mentioned in Ramah, Bethel, Gilgal, and Jericho, Price concluded. He also argued that according to 1 Sam 19:18-19, 2 Kings 6:1-2, and 2 Kings 4:38-41, the prophets had their own buildings, and this was probably a “college building.”

When David fled to Ramah “he and Samuel went and dwelt in Naioth” (i.e. dwellings, buildings, probably the college buildings); “And it was told Saul saying, Behold David is at Naioth (the college buildings) in Ramah” . . . “And he went thither to Naioth (the college buildings) in Ramah; and the Spirit of God came upon him also, and he went on and prophesied, until he came to Naioth (the college buildings) in Ramah” (1Sam. 18-23).<sup>21</sup>

The point being made here is that the prophets had an order and occupied buildings together. While this is not like a contemporary seminary campus or anything close to that structure today, it seems around this period the prophets lived in some form of a communal setting. Price also made the point that among the prophetic teachers were Samuel, Elijah, and Elisha. They were known in these schools under different titles. Price concluded, “Samuel was called Father (1 Sam 10:10); Elijah was designated Master (2

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<sup>20</sup> Ira M. Price, “The Schools of the Sons of the Prophets,” *The Journal of Religion* 8, no. 7 (March 1889): 244-49; the quote is on 244.

<sup>21</sup> Price, “Schools of the Sons of the Prophets,” 246.

Kings 2:3, 5, 16), Father (v. 12); Elisha was called Master (2 Kings 6:5), Man of God (2 Kings 4:40). These all indicate superiority and power.”<sup>22</sup>

Swift supported the notion that although during the pre-exilic period, priests and prophets fulfilled the function of public teachers, under their guidance arose a rich heritage of national literature, both oral and written.<sup>23</sup> This type of literature in later years in post-exilic times, contributed the evolution of books and more established schools were founded.<sup>24</sup>

### The Scribes

Swift advanced the argument that the complexity and elaborateness of the temple rites and the increase in political and administrative activities of the priests resulted in the transfer of the teaching function from priests and prophets to a newly risen teaching order called the scribes.<sup>25</sup> This is not to say that the priests ceased to teach because they continued to teach especially in forms of worship. However, the scribes became the teachers of the law. The name suggested “people who know how to write”<sup>26</sup> were generally accepted as the educated, learned men or wise (1 Chron 27:32) because they knew how to write. This body of teachers copied and interpreted the law to the people. Max Seligsohn argued that after the Israelites came back from Babylon and had returned their hearts to God, they needed someone to instruct them and assist them in obtaining a clear understanding of the law.<sup>27</sup> The scribes were that group. They not only taught but

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<sup>22</sup> Price, “Schools of the Sons of the Prophets,” 247.

<sup>23</sup> Swift, *Education in Ancient Israel*, 35.

<sup>24</sup> Swift, *Education in Ancient Israel*, 44.

<sup>25</sup> Swift, *Education in Ancient Israel*, 80.

<sup>26</sup> Max Seligsohn, “Scribes,” in *The Jewish Encyclopedia* XI, ed. Isidore Singer, 12 vols. (London: Funk and Wagnalls, 1901), 123.

<sup>27</sup> Seligsohn, “Scribes,” 123.

also established schools. Nehemiah 8:8 spoke of their mode of teaching. It began with Ezra and ended with Simeon the Just.<sup>28</sup>

As the researcher advances the argument that theological education today had its genesis in Scripture, the scribes, especially after the exile, personified one of the best models in the Scriptures in support of theological education today. They were the interpreters of the law for a group of ignorant folks who needed to keep the law. It follows that if the laws must be kept, there must be teachers and interpreters. Swift pointed out that the laws were written in ancient Hebrew, a tongue that was unknown to the masses. After the exile, most of the people spoke Aramaic and Greek and were not able to read the Scriptures; therefore, the need for scribes. Nehemiah 8:4-8 gave a vivid account of Ezra standing on a raised platform and, with thirteen Levites (Neh 8:7), taught the people the law. They explained and imparted insight, and the people gained understanding from what was read.

Pastors today have such a responsibility. Like Ezra, they need knowledge in their own vocation. Swift stated that scribe or *Soriferim* received special professional training because, like our pastors, they were considered important in their functions. These scribes had vast amount of literature that they needed to master; thus, prolonged and careful training became imperative. “Those who were called upon daily to declare and administer the Law must possess not merely a superior knowledge of the Law itself. They must know all possible interpretations, methods of interpretation and the precedents created by former decision and applications.”<sup>29</sup>

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<sup>28</sup> Seligsohn, “Scribes,” 123-24.

<sup>29</sup> Swift, *Education in Ancient Israel*, 100.

Therefore, the need for pastors to attend seminary cannot be counterproductive but an undertaking that is necessary for the effective mission of the church. Schools existed during the time of the scribes; the Jewish tradition stated that famous scribes had their own school (e.g., Shammai and Hillel).<sup>30</sup> These are convincing arguments for what is expected today from our pastors, whose responsibility is to feed the flock of God.

### The Wise/Sages

A careful examination of Old Testament Scriptures (2 Sam 20:23-25; 1 Kings 4:1-6; 2 Kings 19; 22:3-7; Dan 2:48) showed that there seemed to be advisors at the royal court giving advice to David, Solomon, Hezekiah, Josiah, and Nebuchadnezzar. These kings had their cabinet, which included administrators, scribes, commanders, priests, secretaries, and supervisors.

The wise gave political advice and taught at the city gates (Ruth 4:1-2; Prov 1:20-21; Isa 50:4). The wise gathered students around them to whom they give regular training. Daniel also confirms such training took place (Dan 1:3-5).<sup>31</sup>

Having examined so many Old Testament references that point to some form of training, especially for leaders, the questions that come to mind are, what can we learn theologically from the discussion so far. Is there a discontinuity or continuity in the New Testament as to how God operates in terms of teaching and learning? While it is true that the Old Testament is a covenant between God and Israel, because of God's immutable nature there are theological motifs that are normative, and therefore, there are implications for today's church.

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<sup>30</sup> John B. Polhill, *Paul and His Letters* (Nashville, TN: Broadman & Holman, 1999), 30.

<sup>31</sup> Banks, *Re-envisioning Theological Education*, 89.

To summarize the Old Testament period, it could be referred to as the age of oral transmission and the age of written literature. Orality began with the setting of stones to mark important events (Gen 31:44-45; Josh 4:5-6). It is common knowledge that laws, traditions, myths, songs riddles, fables, proverbs, and prayers were handed down orally for many centuries before they were committed to writing.

Although the priests and prophets were referred to as teachers, it must be noted that in the truest sense of the word they were guardians and preachers. They did not organize classes or schools for the masses. However, Swift said that to fulfill their work to which they had been consecrated, they “were guiding the religious and moral consciences, furnishing it (religious and moral consciences) with content and with forms of expression and, therefore, were educating it.”<sup>32</sup>

Theological education, then, is an undertaking and as such needs to be informed by theology. As we practice theological education we must be mindful of God’s sovereignty, his revelation, and the fact that he is a transcendent God who is our main Christian teacher. The practice or models especially in the Old Testament must be viewed and accepted but with a liberality devoid of dogmatism and legalism. Pentecostalism sometimes approaches Scripture by ignoring the genre and seemingly committing hermeneutical suicide. As we approach the Scripture for practice, discipline, teaching, and government, we must be open to dispel traditions that have no relevance as we engage training of our leaders.

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<sup>32</sup> Swift, *Education in Ancient Israel*, 48.



## New Testament Perspective

There is a continuity of teaching, training, and learning in the New Testament. Parrett and Kang confirmed that in regard to teachers there is the Old Testament principle that stipulated that parents and fathers should raise up children in the training and instructions of the Lord (Eph 6:1-4).<sup>33</sup> Paul made the point that the role of mothers is also critical Eph 6:1; Col 3:20, as children are to obey both their parents in the Lord. There is also a discontinuity between the Testaments that Parrett and Kang cited: the whole matter of teachers among us. The Holy Spirit's advent at Pentecost makes it apparent that teaching gifts and responsibilities have been extended to more individuals than had been the case before.<sup>34</sup>

The biographies (Matthew, Mark, Luke, John) are replete with teaching motifs implicit and explicit. Roy B. Zuck affirmed that it is important for Christians to view the New Testament in continuity with the Old Testament and that both Testaments should be mutually informing.<sup>35</sup> Both are indivisibly parts of the same revelation of the one God, and therefore the Old does not contradict the revelation of the New.

Two prominent figures in the New Testament, Jesus and Paul, will be discussed as models that represent teaching or training. They both prepared pastors, trained leaders, and taught disciples. Careful examination of the other New Testament books (Acts, 2 Peter, Hebrews) also embraced theological education.

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<sup>33</sup> Parrett and Kang, *Teaching the Faith, Forming the Faithful*, 153.

<sup>34</sup> Parrett and Kang, *Teaching the Faith, Forming the Faithful*, 159.

<sup>35</sup> Roy B. Zuck, ed., *A Biblical Theology of the Old Testament* (Chicago: The Moody Bible Institute, 1991), 11.

## Jesus the Rabbi

The term *rabbi*, according to *The Word Study Dictionary: New Testament*, refers to a doctor, teacher, or master or is a title of honor in the Jewish schools, a practice which continues until modern times.<sup>36</sup> (Matt 23:7-8; Mark 9:5; John 1:38) Jesus was often referred to using this term, although not in the sense of Jewish rabbis. Zhodiatas writes that Jesus did not reject the title because he was the master teacher. The text in John 1:38 also is translated “teacher.”

One of the most telling recognitions of Jesus the teacher came from Nicodemus, a Pharisee. “Pharisee” means “separate one” or “detach”; it refers to an important Jewish group which flourished in Palestine from the late second century B.C. to the late first century A.D.<sup>37</sup> Unlike his counterparts, who were sarcastic when they used the term to refer to Jesus as teacher Matt 12:38, Nicodemus was sincere. Nicodemus, a member of the Sanhedrin, which was the highest legal and judicial body among the Jews, sought Jesus by night and addressed him: “Rabbi, we know that you are a teacher who has come from God.” This comment seems to suggest that others of his kind felt the same way.

David L. Turner argued that in the New Testament the Greek word for “teacher” is *didasko*, which means “to teach.” Jesus, therefore, was the greatest teacher who “taught them saying . . .” Turner stated that the variety and extent of this biblical vocabulary make it clear that teaching is at the heart of God’s plan for redemptive history.<sup>38</sup>

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<sup>36</sup> Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament* (Iowa Falls, IA: World Bible Publishers, 1992), 1258.

<sup>37</sup> S. Taylor, “Pharisees,” in *Evangelical Dictionary of Theology*, ed. Walter A. Elwell, 2nd ed., Baker Reference Library (Grand Rapids, MI: Baker Academic, 2001), 913.

<sup>38</sup> David L. Turner, “Teach, Teacher,” in *Baker Theological Dictionary of the Bible*, ed. Walter A. Elwell (Grand Rapids, MI: Baker Books, 2000), 757.

Shortly after Jesus began his teaching ministry, he called unto himself twelve disciples. These were Jesus' students or pupils, who he taught for approximately three and half years, according to tradition. Jesus prepared his followers to prepare others as he walked with them and taught in their gatherings. He sent out his disciples on ministry trips (Luke 9:1-6, on-the-job training), and he spoke to them in private for correction and clarity, so it seemed, after the experience in (Luke 9:10). Jesus constantly referred to Scripture and helped his followers to understand rightly its teachings.

Tremper Longman described Jesus' teaching as "wide-ranging, rich and powerful," and this sense can be captured when one studies the four Gospels.<sup>39</sup> Jesus employed a distinctive teaching style called parables, poignant sayings which offered glimpses of realities that people were not prepared to understand in their entirety. These understandings were often revealed to his disciples in private; the parable of the sower comes to mind (Mark 4).

Jesus taught with authority, though not in a formal setting. However, we see him teaching in the synagogue (Luke 4:18) and in the temple courts (John 7:15-17). The Jewish leaders were astonished and asked, "How does this man know so much when he has never had formal instruction?" The implication is that they had formal instructions, so even at the time of Jesus, formal instructions were being disseminated to Jewish leaders.

The Scripture often declared that "Jesus taught them." Who was he teaching? The disciples, the people, whoever would, (Matt 5) said He took them to the mountain and taught them what is called the Beatitudes; in Luke 5:3 He used a boat, which He asked

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<sup>39</sup> Tremper Longman III, *Reading the Bible with Heart and Mind* (Colorado Springs, CO: NavPress, 1997), 194.

Simon to put out a little further from shore. Then He sat down and taught the people from the boat. At other occasions, various parables were used.

Jesus' teachings served as a training ground for His disciples and made significant impact on them. Acts 4:1-13 recorded the students in action after their master teacher was no more physically on earth. Peter's boldness stunned the rulers, elders, and experts in the law (Acts 4:13): "When they saw the boldness of Peter and John and discovered that they were uneducated [had not received formal training] and ordinary men they were amazed and recognized that they had been with Jesus." This explicitly points to the empowerment one gains after training.

#### Use of the Word *Disciple*

A prominent term used in the New Testament that speaks to the whole matter of embracing theological education by the church today is the word *disciple*. This word carries the idea of a student or a learner. E. J. Bickerman confirmed that the term *disciple* refers to those who gathered around Jesus during his ministry. He was the teacher or master and they were disciples (Greek *mathētai*).<sup>40</sup> The word, Bickerman argued, is rendered "a pupil." This name was carried over in Acts, where on numerous occasions it has a general sense of Christians (Acts 14:21). Bickerman believed (and the researcher concurs) that the use of the term *disciple* or *Christian* in Acts serves as a reminder to all subsequent generations of Christians that they are not different from those who walked with Jesus on the earth. The point needs to be made that while all who believe in Jesus Christ are disciples, they are not *the* disciples (Matt 10:2; Acts 6:2).

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<sup>40</sup> E. J. Bickerman, "Names of Christians," in *Evangelical Dictionary of Theology*, ed. Walter A. Elwell, 2nd ed., Baker Reference Library (Grand Rapids, MI: Baker Academic, 2001), 235.

Zodhiates shared a similar view to that of Bickerman, as he too described *mathētai* or *disciple* as a learner, a pupil, or an adherent who accepts instruction given to him and makes it his rule of conduct (e.g., as seen in John's disciples [Matt 11:2; Mark 2:18; Luke 5:33; John 3:25]). There were not only disciples of Jesus and John, but also the Pharisees claimed to be disciples of Moses.

As the researcher reflects on Scripture for models for theological education today, Jesus the master teacher has laid a seemingly clear path that leaders can emulate. The Gospels showed Jesus' skills and techniques that he used as he mentored. The book of Acts showed the apostles demonstrating and replicating what was taught. The apostles are called out for a specific task; so too leaders are called in ministry, and there should be a preparatory period. This research is advocating that such a period should be in a seminary or a formal Bible school setting.

### Paul

Paul, one of the most prominent writers in the New Testament, wrote most of the epistles (thirteen). He was capable because of the training he received; he told the Philippians of his human credentials, "as touching the law a Pharisee" (Phil 3:5). This speaks to his training in the law of his ancestors. In his defense before the rulers and high priest, he spoke in Aramaic. Acts 22:1-3 said when they heard him speak to them in Aramaic, they became even more silent. Paul not only told them of his birthplace but also said, "I was educated at the feet of Gamaliel in strict conformity to the Law of our Fathers." Not only was Paul a Jew, but he was also influenced by the Hellenistic culture and spoke fluent Greek. His epistles tell the story of his prowess as a scholar. He models

as a teacher, scholar, preacher, evangelist, great orator, and one who depicts true servanthood. Paul epitomizes who a leader should be, and therefore, the discussion will lead to his training after his conversion, his influence on Timothy, and his impact throughout his epistles.

Paul's conversion and call did not send him straight into ministry, as is the norm in COGOP. Galatians 1:17 said he did not go to Jerusalem to meet with the apostles initially but went to Arabia; it was three years before he went to Jerusalem. What can we glean from this? What was Paul doing in Arabia? Acts 9:26, which tells of Paul arriving in Jerusalem, seems to suggest when readers compare Acts 9:25-26 with Gal1:17, a considerable amount of years have elapsed, and it was during this time that it seemed that Jesus prepared Paul for ministry to the Gentiles.

Paul took younger men under his care and tutored them in the ministry. Timothy was a student of Paul (2 Tim 2:2; 3:14-17). Paul taught Timothy God's Word and commanded Timothy to make sure that others were trained to carry on the work as well. Paul supported the idea that leaders who present the gospel should study. The quintessential text in 2 Tim 2:15 states that every effort should be made of the worker to get God's approval through study. The word *study* captures the idea of making a diligent search or doing one's best (Strong, #4704), as the aim is to be accurately (Strong, #3718) handling the word of truth. This carries the idea of skillfully dividing, cutting straight, or correctly teaching the word of truth.<sup>41</sup> How is this going to be done? With training. The Christian world's goal is maturity in Christ. Paul concluded that one of the reasons pastors and teachers exist is "to equip the saints for the work of ministry, and to

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<sup>41</sup> Zodhiates, *Complete Word Study Dictionary*, 1057, 1307.

build up the body of Christ until we all attain to the unity of the faith and of the knowledge of the Son of God—a mature person” (Eph 4:11-14; Col 1:28).

Teaching to Paul was important, and he equated it with prophecy (1 Cor 12:28). He planted churches but also saw the importance of making sure that godly leaders were in place to continue the work in accordance with sound teaching (Tit 1:5-9; 2:1).

Throughout many of his books (Romans, Ephesians), Banks argued, Paul sometimes engaged in more systematic instruction.<sup>42</sup>

The pattern of training leaders is undeniably biblical, but it is also practical. Almost every vocation trains its cohorts, as one’s discipline demands competence and proficiency. Be it a medical doctor or a pilot, one expects the highest level of study. A person would be hesitant in seeing a doctor who lacks training and would not take a flight if the pilot has no training. For the teacher/preacher no less is or should be expected, as these life coaches make long-lasting impact on their clients, not just for this world but also for the eschaton. This is a theological tenet that can be drawn from the New Testament.

Although Paul spoke extensively on teaching, studying, and training, other New Testament writers such as Luke, Peter, and John also mentioned these motifs. In Luke 1:1-3 and Acts 1:1, Luke wrote to reinforce what was already taught to Theophilus. Peter in 2 Pet 1:5 warned the church against being infected by false teachings. Therefore, he encouraged them to add to their faith knowledge coupled with other virtues so that they would be mature Christians and would not fall prey to the false teachers who had infiltrated the church (2 Pet 2:1-3). John affirmed that he was a student of Jesus and that

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<sup>42</sup> Banks, *Re-envisioning Theological Education*, 117.

he heard, saw, touched, and could now testify of what was revealed to him (1 John 1:1-4).

### Gamaliel the Teacher

Gamaliel was the outstanding teacher of the law in Paul's day (Gamaliel conducted his school from A.D. 22 to 55) and was greatly revered in the tradition.<sup>43</sup> He is mentioned in the New Testament two times, and each time he was mentioned as someone of prominence. Acts 5:34 says, "But a Pharisee named Gamaliel, a teacher of the law, who was honored by all the people, stood up in the Sanhedrin." Gamaliel, along with teachers like Jesus and Paul, can shed some light that teaching did happen in New Testament times. In Acts 5:34 we see Gamaliel's wisdom as a rabbi on display. The apostles were undergoing persecution from the religious leaders, and it was Gamaliel who deterred them from inflicting further penalties upon the apostles. He said, "Therefore, in the present case I advise you: leave these men alone! Let them go! For if their purpose or activity is of human origin, it will fail. But if it is from God, you will not be able to stop these men; you will only find yourselves fighting against God" (Acts 5:38).

### Schools of Shammai and Hillel

Pohill writes that there were two main schools of interpretation, both dating from their historical founders, who lived in the time of Herod the Great. There was Hillel, whose school was the more liberal, emphasizing flexibility and tolerance, whereas

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<sup>43</sup> Polhill, *Paul and His Letters*, 30.



Shammai observed a more stricter interpretation.<sup>44</sup> Gamaliel was from the school of Hillel.

According to P. J. Hartin, some of the views of Jesus and Paul can be best explained against the backdrop of the schools of Hillel and Shammai. He argued that at the time of Jesus and the advent of the early church, the Pharisees were not a monolithic group. Thus, there were two leading Pharisaic scholars who made their mark on Judaism, the rabbis Hillel and Shammai.<sup>45</sup> Each group had its own group of disciples and a school that lasted until the end of the first century A. D.

Hartin further concluded that both Hillel and Shammai made remarkable contributions to the oral law of Judaism. Shammai and his school tended to offer a stricter interpretation of the law than did Hillel and his school. Jewish tradition held the view that prior to the destruction of the second temple of Jerusalem, the school of Shammai exercised the greatest influence on Jewish life. However, after the destruction of the temple in A.D. 70, Bet Hillel exercised greater influence.

During the time of Jesus there were great opposition between him and the Pharisees, as recorded in the Gospels (Matt 23:4; Mark 7:1-9; Luke 11:37-54). Due to the division between the two Pharisaic groups, Shammai and Hillel, it seemed that there was a constant division between Jesus and the Shammaites, as they were more rigid in the interpretation of the Torah. Hartin postulated that the school of Shammai declared it impossible for Gentiles to obtain salvation.<sup>46</sup> One can deduce that they would conflict with both Jesus and Paul.

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<sup>44</sup> Polhill, *Paul and His Letters*, 30.

<sup>45</sup> P. J. Hartin, "The Pharisaic Roots of Jesus and the Early Church," *Neotestamentica* 21, no 2 (1987): 113-24; the quote is on 113-14.

<sup>46</sup> Hartin, "Pharisaic Roots of Jesus and the Early Church," 118.

It is important to note that these schools are not mentioned in this research just to distinguish between them but to advance the argument that some form of school existed in New Testament times. Today such a structure is necessary as we prepare God's people for the work of ministry. Persons who preach the gospel need to interpret the law; and interpret a document that poses linguistic, cultural, and historical challenges for its contemporary readers, hence, the argument for training.

### **Theological Implications**

Longman and Raymond Dillard pointed out that theology can be looked at as a discourse about God, his nature, and his relationship with mankind. They wrote that among the most popular themes at the center of Old Testament theology are God's promise, covenant, and design.<sup>47</sup> The implication of other theological motifs, such as God's sovereignty, revelation, and faithfulness, and even eschatology, redemption, and reconciliation cannot be overlooked, as these can be gleaned throughout both Testaments.

When one considers the promise of God, 2 Pet 3:9 comes to mind, for it states that God is not slow in keeping his promise. There is a plethora of evidence throughout Scripture in regard to God keeping his promise: Israel's rescue from Egypt, the promise to Abraham and his seed, the deliverances of Israel from their enemies, the promise to move from written obedience to one of the heart, and the promise of the Messiah, to name a few (Gen 12:2-3; Exod 6:5-8; Isa 9:7-7; Gal 3:16; Heb 8:10).

Zuck confirmed that Exod 19:3-6 is the most theologically significant text in the book of Exodus, for "it is the linchpin between the patriarchal promises of the sonship of

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<sup>47</sup> Tremper Longman III and Raymond B. Dillard, *An Introduction to the Old Testament*, 2nd ed. (Grand Rapids, MI: Zondervan, 2006), 36.

Israel and the Sinaitic Covenant.”<sup>48</sup> Israel’s obedience in keeping God’s covenant, therefore, determined to what extent they benefited from this covenanted relationship. Today the term *covenant* is still normative, although to some degree the covenant renewal is a new one between Christians and God. God’s covenant with his people set the tone for even contemporary cultures to enter covenanted relationships, as seen through marriage, baptism, family, the political sphere, and institutions where the oath of office is observed.

God’s design is reflected through the universe, where there is an order in the cosmos, showing a level of intelligence in its foundation. God indeed is the master; Job 28:25 addresses God as the author of wisdom and says he made the force of the wind, measured the waters with a gauge, and imposed limits for the rain and a path for thunderstorms. It is this God who is sovereign, who ordains everything and whose divine purpose is always accomplished (Rom 1:18-21; 16:25-27). As supreme ruler and authority he reveals himself to man through the Scriptures, declaring that his faithfulness cannot be nullified even in man’s unbelief (Deut 32:4; Rom 3:3).

Do these theological tenets have any bearing on theological training? Take for example God’s revelation, which is God unveiling himself to mankind. Both his general revelation (in nature) and special revelation (in Scripture) provide enrichment in our world. Therefore, to understand the Bible, which was not written in our language or culture, has presented various gaps—historical, literary, contextual, cultural, and geographical—for present-day church leaders. These barriers demand formal training about many areas of the Bible, so as to be able to render a scientific interpretation.

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<sup>48</sup> Zuck, *Biblical Theology of the Old Testament*, 32.

Revelation was never intended to keep God's people in the dark or ignorant, but the researcher believes God intended for us to be illuminated. C. C. Ryrie postulated that

the experience of illumination is not by "direct revelation." The canon is closed. The Spirit illumines the meaning of that closed canon and he does so through study and meditation. Study employs all the proper tools for ascertaining the meaning of the text. Meditation thinks about the true facts of the text, putting them together into a harmonious whole and applying them to one's own life. The result of the illumination ministry of the Spirit is to glorify Christ in the life, or to promote healthy doctrine-teaching that brings spiritual health and wholeness to the believer's life.<sup>49</sup>

The study of inspiration, revelation, and illumination cannot be overlooked, as they form part of the curriculum in the teaching and learning process.

Both Jesus and Paul present themselves throughout the New Testament as models to believers and church leaders alike. Jesus epitomizes the word *servanthood* as He not only taught this to his followers but also lived it as he served in making the lives, especially of the oppressed, marginalized, and sinners, better.

As we embrace theological education today it cannot be void of ministry praxis. Therefore, it should be operated within the confines of its own ecclesia to bridge the gap that sometimes exists between the seminarian and the people in that context. Both Jesus and Paul were very much involved in the *Sitz im Leben* of the community. The mission of the church, therefore, should be the mission of theological education. Banks agreed that mission stimulates theological education, as theological education is a dimension of mission and is a vital aspect of the teaching ministry.<sup>50</sup> He further argued theological education will develop leaders for mission and help the church articulate its faith.

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<sup>49</sup> C. C. Ryrie, *Basic Theology: A Popular Systematic Guide to Understanding Biblical Truth* (Chicago: Moody Press, 1999), 132.

<sup>50</sup> Banks, *Re-envisioning Theological Education*, 131.

COGOP Pentecostal formation continues to perceive a seminary trained leader as one who lacks the Holy Spirit and the non-trained as one who is directed by the Holy Spirit. This view has caused theological issues within the discussion about Christian education, where one's spirituality is often called into question. It is this training of leaders and inadvertently the church that will change the mindset. Pentecostals' custom is to find their doctrine or practice in scriptures, therefore, this type of scriptural ownership that this chapter brings, establishes a positive precedent in the debate on COCOP educational floor.

## CHAPTER 4

### PROJECT DESIGN

#### **Population**

As part of the process of collecting the information for this chapter, a request of the pastors in the COGOP Manchester was made at two separate pastors' meeting, thus preparing them to be involved. In keeping with making logical reasoning and systematic procedures, great consideration was placed on retrieving credible information that would inform this project. Therefore, the consent form adopted from Gordon-Conwell Theological Seminary was carefully explained to each participant; thus, the researcher has maintained an atmosphere of integrity and objectivity.

A few of the respondents were apprehensive because of fear their responses would be recognized although they were told about the anonymity of the process. The researcher met them as a group, explained the procedures, answered all questions asked, and alleviated all fears and misgivings, after which all except one person signed the consent form. However, at the end of the process the concerned respondent conceded.

The population of the survey is 83% of the COGOP pastors in Manchester. Manchester reflects the COGOP pastoral body in the other thirteen parishes in Jamaica. Efforts were made to utilize the entire thirty pastors in Manchester; however, some were not able to participate because of previous engagements. Most of these respondents are not seminary trained except four who are graduates of the Gordon-Conwell Hispanic Ministries Consortium with COGOP and two from another seminary. All have participated in seminars, workshops, and trainings organized by COGOP Jamaica and

have attended the church's Bible school that offered introductory courses in preparation for ministerial licensure.

To choose all the COGOP pastors in Jamaica would have proven difficult in terms of administering the research instrument; therefore, my sample would have proven problematic. The time allotted for this research would not have accommodated such an extensive work. It also would have generated more expense than the budget could sustain. So, Manchester was chosen because the researcher lives in Manchester and therefore accessibility to carry out the survey is convenient. This D. Min thesis-project requires D. Min students to confine the research to our immediate context, which is another important reason for choosing Manchester. The researcher believes that what is reflected in Manchester is indicative of the COGOP landscape in Jamaica. Manchester represents approximately an 11% sample of the total pastors in Jamaica. It is to be noted that this parish is not named among the largest in the island; however, the sample can be considered reasonable.

### **Sample Technique**

The sample frame chosen is not from any census or previous data done, but as part of the pastoral team the researcher was able to engage her colleagues. Pentecostal leaders especially in Jamaica are not seminary inclined, including many who make up the Manchester COGOP clergy. However, they are the sampling unit. The type of sample used was dense sampling, which is a type of non-probability sampling.<sup>1</sup> This was done by using more than half and fewer than all the members of the population. This method did

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<sup>1</sup> Ian Boxill, *Introduction to Social Research: With Applications to the Caribbean* (Barbados: Canoe Press University of the West Indies, 1997), 37.

not militate against representation of the research. It therefore represents a large enough sample, which is needed to be confident that the sample will be genuinely representative.

### **Description of Instrument**

The instruments used for this study were a questionnaire and a focus group. The questionnaire was administered to twenty-five pastors. These pastors are located over an approximately twenty-mile radius. The questionnaire was dispensed. The researcher chose to do a survey (questionnaire), as this instrument will evoke the appropriate information from the respondents. Based on the questionnaire, an appropriate scale of measurement was used which adds more in encapsulating empirical data. The researcher discovered that in choosing interval data, more information can be gleaned than a yes or no response. This has led to a more manageable way to code the responses numerically and generate quantifiable information with certainty. The Likert scale of measurement was employed: strongly disagree, disagree, neutral, agree, or strongly agree. The aim was to get more into how the pastors view the researcher's subject. Four major questions that guided the research were used, and from those four a total of twelve questions were formulated. An additional three questions not using the Likert scale were included as the researcher thought the responses would bear heavily on the research hypothesis.

In addition to quantitative data, qualitative information was garnered through a focus group that gave more information, as the researcher was able to gather behaviors and attitudes of respondents and add richness and depth to the research. This focus group was set up with a view to broaden the scope of this research. Eight respondents were chosen strategically. A moderator administered the process.



## Advantages and Disadvantages of Quantitative and Qualitative Data

Questionnaire research, according to Haralambos and Holborn, is a practical way to collect data.<sup>2</sup> Large quantities of data can be collected from considerable numbers of people over a brief time. Relatively little personal involvement is experienced using a questionnaire; results can also be reasonably quantified. Because questionnaires are quantitative, data reliability is higher; thus, this instrument was chosen. It also proves to be inexpensive and not time consuming.

### Disadvantages of Questionnaires

One of the major disadvantage is that respondents may interpret the wording of questions differently. There is also the problem of respondents getting outside help and also the delay in returning of questionnaires because respondents are not able to commit to the researchers' schedule.

No pretest was done, as this did not seem necessary. However, table 4.1 shows the four major questions that guided the research. From the following four questions, thirteen questions were formulated.

**Table 4.1. Major Questions Covered by Questionnaire**

Major Questions	Questions
1. Do Pentecostal leaders need to go to seminary?	1, 4, 6, 12
2. Is theological seminary training a postmodern phenomenon?	7, 9
3. Does your church embrace theological education?	2, 8, 11
4. Is the Holy Spirit muzzled in our churches today?	3, 5, 10

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<sup>2</sup> Michael Haralambos and Martin Holborn, *Sociology: Themes and Perspectives*, 4th ed. (London: Collins Educational, 1995), 829.

### Advantages and Disadvantage of a Focus Group

Boxill pointed out that a focus group as a qualitative research has five major advantages: It allows for in-depth assessment of issues being researched. It allows for investigation of highly sensitive issues. It can be moderated regarding location, schedule, content, pace, and continuity, and therefore allows flexibility. It allows for comprehensive subjective evaluation based on interpersonal interaction over an extended period. Finally, it can offer particularly keen insight to the single researcher since he or she can be involved in all phases of the method.<sup>3</sup> Robson also considers that a focus group allows for more substantive issues rising to the surface and participants tending to enjoy the group experience.<sup>4</sup>

According to Bryan Auday, there are a limited number of questions that can be covered. Facilitating the group requires care and expertise and confidentiality issues can arise because persons' responses are open within the group.<sup>5</sup>

### Data Presentation and Analysis

Questionnaires were distributed using four different media. The first questionnaires were issued when some of the respondents met for focus group interaction; the second by email; the third, when our leaders met for Fellowship Sunday; and finally, indirect delivery. An allotted time was given to complete and return

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<sup>3</sup> Boxill, *Introduction to Social Research*, 46.

<sup>4</sup> Colin Robson, *Real World Research: A Resource for Social Scientists and Practitioner-Researchers*, 2nd ed. (Oxford, UK: Blackwell Publishers, 2002).

<sup>5</sup> Bryan Auday, Research Methodology Module 11, Gordon-Conwell Theological Seminary, 2009.

questionnaires; this was not done as anticipated, and therefore it took more than six weeks to receive all twenty-five completed forms.

Questions 13 to 15 are additional questions that do not fall under the categories shown in table 4.1.

## Response to Questions

**Table 4.2. Major Question 1, Do Pentecostal leaders need to go to Seminary?**

Items	Responses
	A.      B.      C.      D.      E.
<b>1.</b> Is going to a theological seminary necessary for a pastor?	Strongly disagree - Disagree - Neutral - Agree - Strongly agree
<b>4.</b> Would going to seminary make you less spiritual?	Strongly disagree - Disagree - Neutral - Agree - Strongly agree
<b>6.</b> Would you encourage today's aspiring young leaders to go to seminary?	Strongly disagree - Disagree - Neutral - Agree - Strongly agree
<b>12.</b> How much do you agree with this statement? "Pentecostal leaders are Spirit-filled people; they do not need to go to seminary."	Strongly disagree - Disagree - Neutral - Agree - Strongly agree

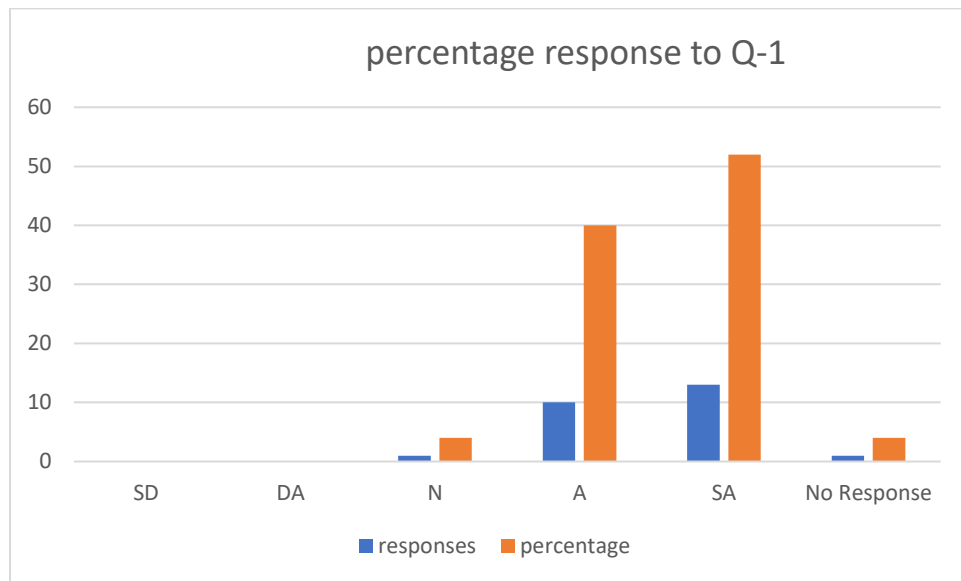
In response to question 1, see figure 4.1.

### **Is going to a theological seminary necessary for a pastor?**

From the findings, more of the pastors agreed that going to a seminary is a necessity for pastors: a total of 92% strongly agree and agree, and a little more than half strongly agree. Interestingly, no pastor disagrees with this question. A meager 4% each were neutral or had no response. Already a trend seems to be setting: although most of

these pastors are not seminary trained, they are very open to seminary training for pastors, therefore already changing the trajectory where this analysis is heading.

**Figure 4.1. Percentage Response to Question 1**

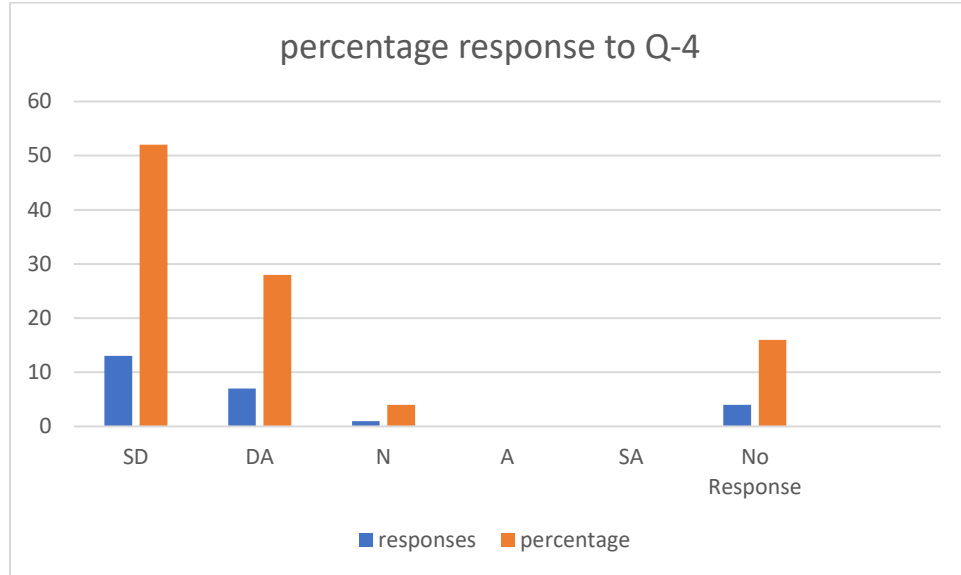


In response to question 4, see figure 4.2.

#### **Would going to seminary make you less spiritual?**

Most of the pastors (80%) felt that going to seminary does not make one less spiritual. Again, like question 1, the other 20% show there is not a fear that seminary will affect negatively their spirituality. In this early stage one can conclude that their lack of seminary training does not prevent them from being objective.

**Figure 4.2. Percentage Response to Question 4**

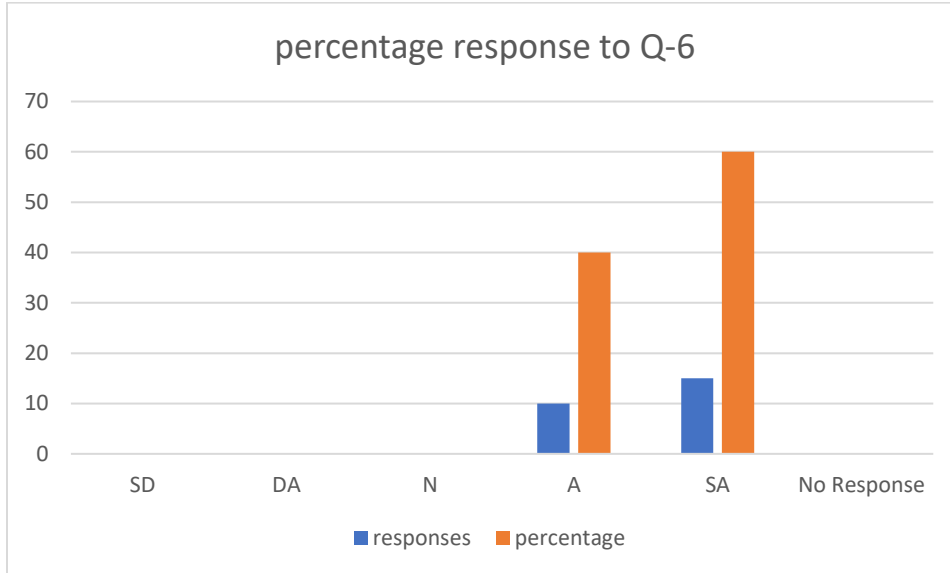


In response to question 6, see figure 4.3.

**Would you encourage today's aspiring young leaders to go to seminary?**

An unmistakable 100% would send their young people who aspire for ministry to seminary. This is showing that the pastors are not against seminary training. Therefore, not being seminary trained seem to speak to the argument put forward in this research. The legacy of the Pentecostal heritage, the sociopolitical era that formed part of their formation and the lack of exposure to early educational opportunities to name a few, did not seem to influence the responses given.

**Figure 4.3. Percentage Response to Question 6**

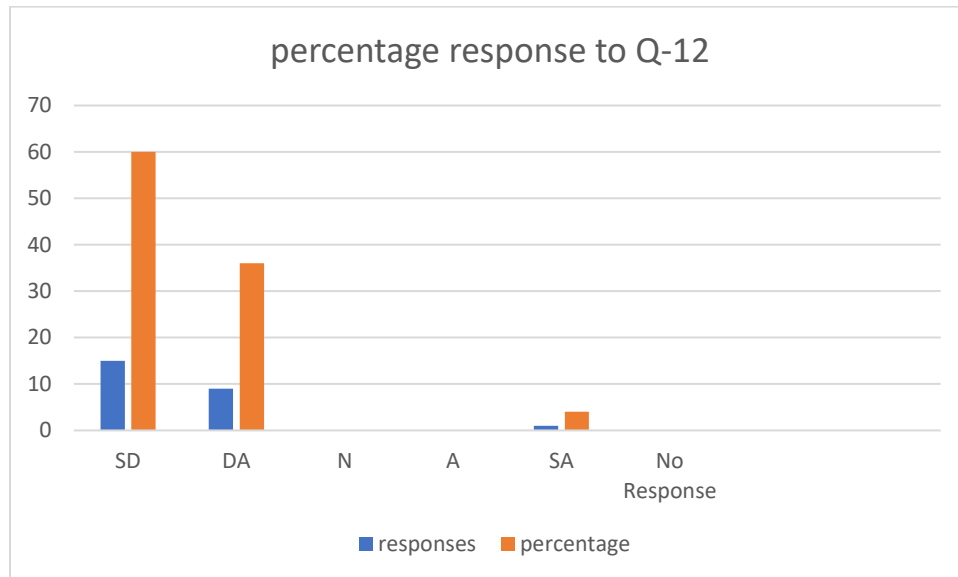


In response to question 12, see figure 4.4.

**How much do you agree with this statement? “Pentecostal leaders are Spirit-filled people; they do not need to go to seminary.”**

Of the pastors, 96% refuted the Pentecostal belief that they are “Spirit-filled” so they do not need seminary training. Only 4% held to this view. There seems to be a paradigm shift from what was entrenched to a more relaxed view about seminary training.

**Figure 4.4. Percentage Response to Question 12**



**Table 4.3. Major Question 2, Is Theological Seminary training a Postmodern phenomenon ?**

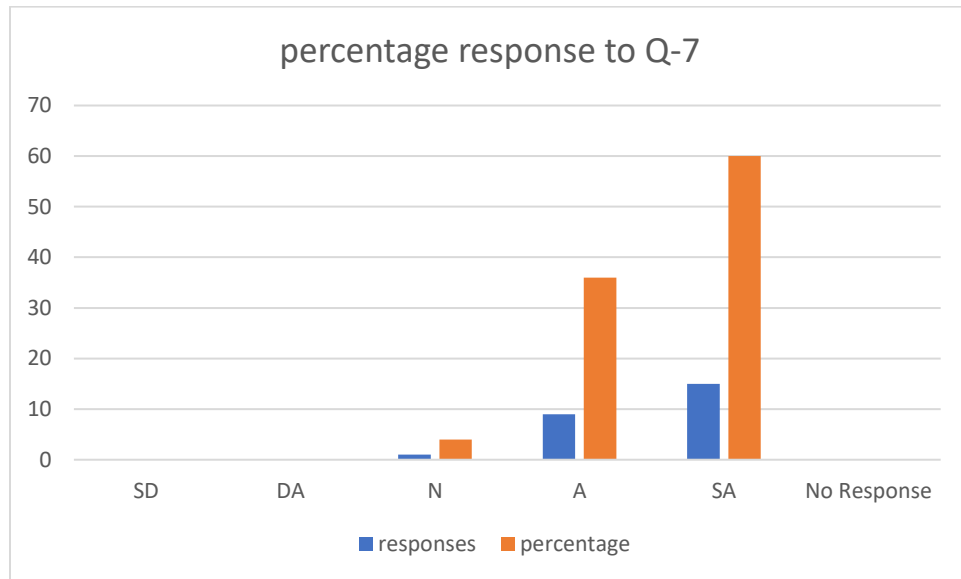
Items	Responses				
	A.	B.	C.	D.	E.
7. Is the Bible in support of theological training?	Strongly disagree - Disagree - Neutral - Agree - Strongly agree				
9. Is theological training something new?	Strongly disagree - Disagree - Neutral - Agree - Strongly agree				

In response to question 7, see figure 4.5.

### **Is the Bible in support of theological training?**

Of the pastors, 60% strongly agreed that theological training is scriptural, and 36% agreed. This seems to be one of the reasons for the tremendous support for seminary training among these Pentecostal pastors. They are cognizant of the fact that its foundation is in the Bible. Only 4% remain neutral on this matter, so even this one respondent is playing safe in his or her response.

**Figure 4.5. Percentage Response to Question 7**



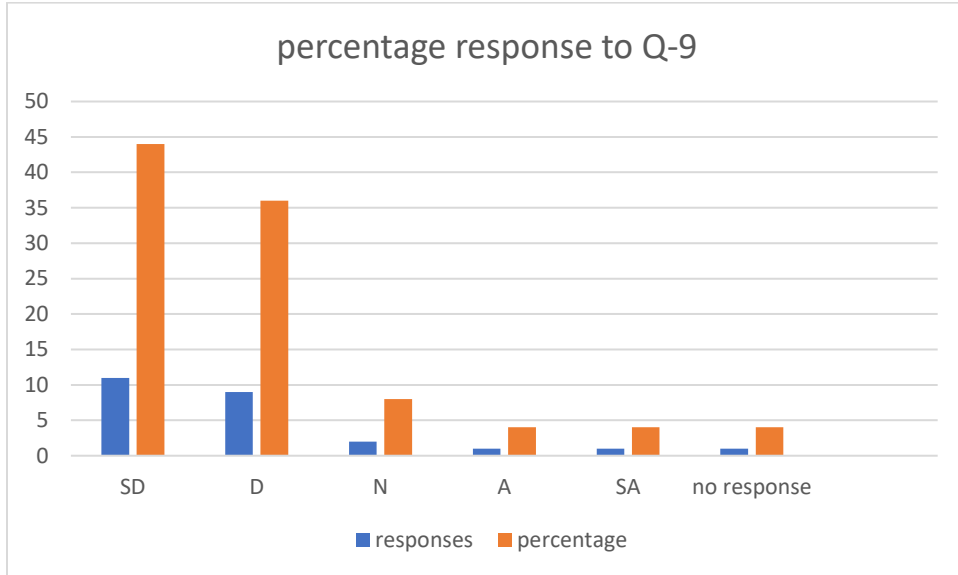
In response to question 9, see figure 4.6.

#### **Is theological training something new?**

In response to this question, most pastors strongly disagree that theological training is something new. They might not have gone to seminary, but most have attended their denomination's Bible school and have taken introductory courses through workshops and seminars. Therefore, 80% all together disagree to this question. This was one question that all the pastors responded to; 8% were neutral, and 4% each agree, strongly agree, or had no comment.



**Figure 4.6. Percentage Response to Question 9**



**Table 4.4. Major Question 3, Does your church embrace Theological Education?**

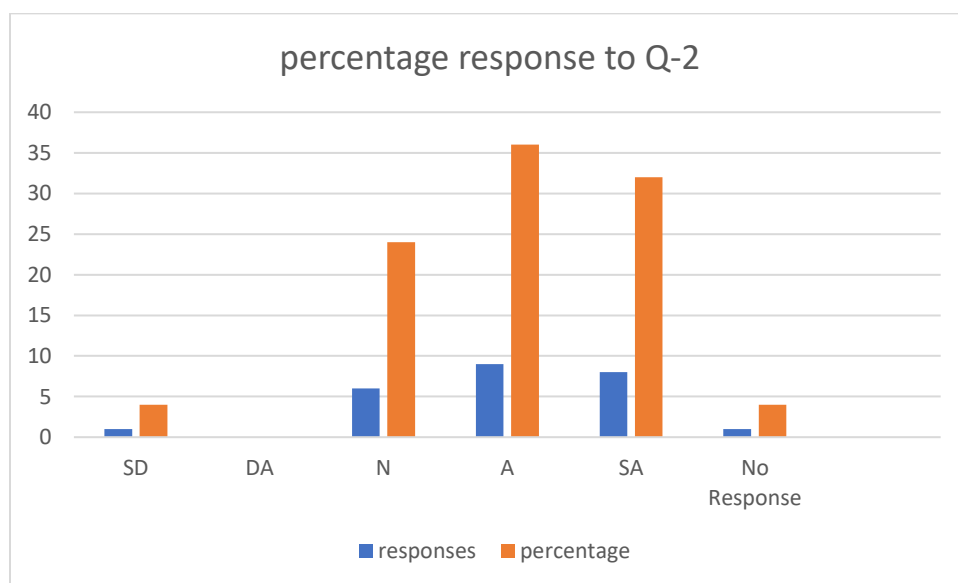
Items	Responses
	A. B. C. D. E.
<b>2.</b> Do you think that persons who are called into ministry should be trained at the seminary level?	Strongly disagree - Disagree - Neutral - Agree - Strongly agree
<b>8.</b> Do you agree with your church for encouraging lay leaders to go to training?	Strongly disagree - Disagree - Neutral - Agree - Strongly agree
<b>11.</b> Is the church becoming worldly because it is requiring that leaders be trained?	Strongly disagree - Disagree - Neutral - Agree - Strongly agree

In response to question 2, see figure 4.7.

**Do you think that persons who are called into ministry should be trained at the seminary level?**

Among those who are neutral, strongly disagree, and have no response is a significant number: 32%. These respondents do not support called persons going for seminary training. This finding is contrary to previous questions—for example, question 6, to which 100% agree that aspiring leaders should go to seminary. The finding speaks to the thesis question that this research is trying to unearth.

**Figure 4.7. Percentage Response to Question 2**



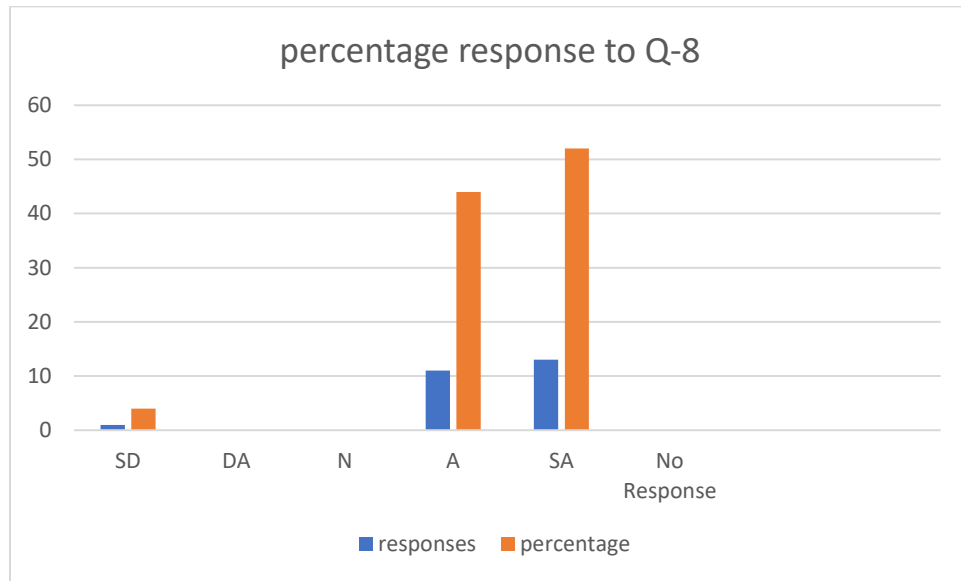
In response to question 8, see figure 4.8.

**Do you agree with your church for encouraging lay leaders to go to training?**

Of the respondents, 44% agreed and 52% strongly agreed, for a total of 96% agreeing that their church should encourage lay leaders to attend seminary. There seems

to be one respondent who continues to oppose theological training. Overall, however, there seems to be a new mindset toward training.

**Figure 4.8. Percentage Response to Question 8**

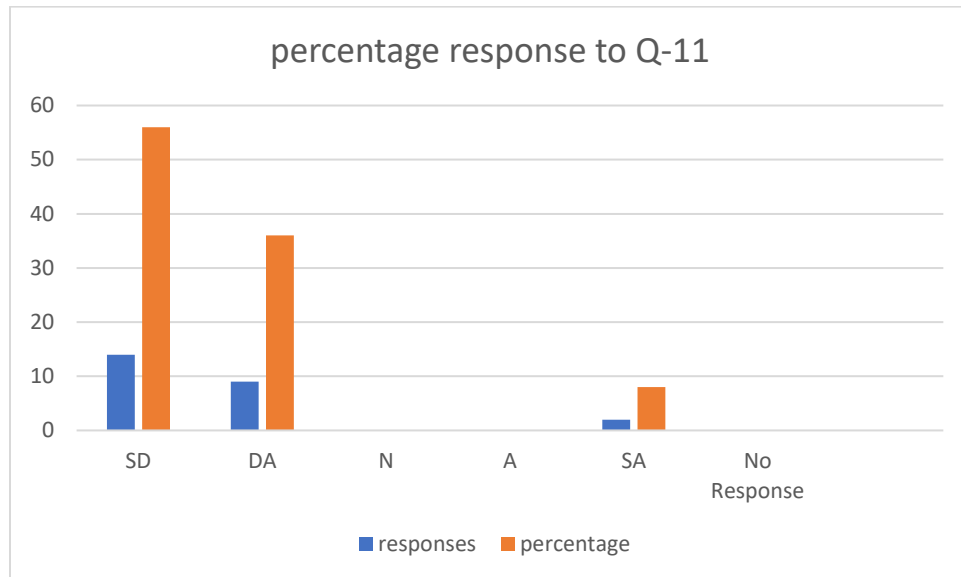


In response to question 11, see figure 4.9.

**Is the church becoming worldly because it is requiring that leaders be trained?**

Most of the pastors are of the view that the church they serve in is not becoming worldly for embracing theological education (a total of 82%). It must be noted that 8% felt it is worldly to require leaders to be trained. The minority will not play a significant role in advocating transformation among this group.

**Figure 4.9. Percentage Response to Question 11**



**Table 4.5. Major Question 4, Is the Holy Spirit muzzled in our churches today?**

Items	Responses				
	A.	B.	C.	D.	E.
<b>3.</b> Is any pastor in your church who is seminary trained less spiritual?	Strongly disagree - Disagree - Neutral - Agree - Strongly agree				
<b>5.</b> Is the manifestation of the Holy Spirit operating in your local church?	Strongly disagree - Disagree - Neutral - Agree - Strongly agree				
<b>10.</b> Is COGOP's partnership with Gordon-Conwell Theological Seminary an affront to the Spirit?	Strongly disagree - Disagree - Neutral - Agree - Strongly agree				

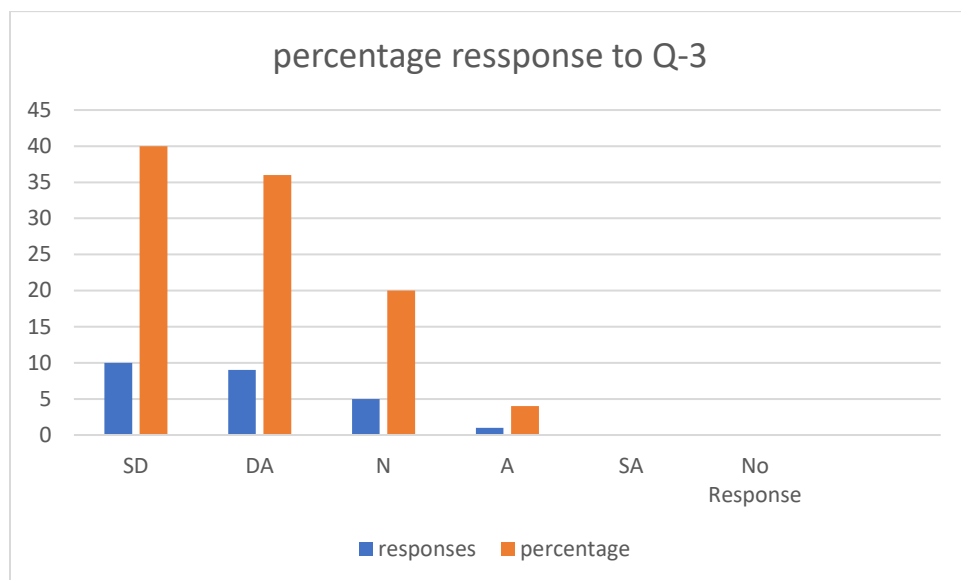
In response to question 3, see figure 4.10.

**Is any pastor in your church who is seminary trained less spiritual?**

Of the respondents, 40% strongly disagreed that seminary-trained colleagues are less spiritual; 36% disagree. This finding accounts for 76% of the pastors who held to this view.

There are 24% of the respondents who feel that seminary-trained colleagues are not spiritual. This is significant, as the implication is contrary to the answers to previous questions, as a great percentage were in support of seminary training. For example, in Question 8 they were asked, “Do you agree with your church for encouraging lay leaders to go to training?” and 96% felt that lay leaders should be trained.

**Figure 4.10. Percentage Response to Question 3**

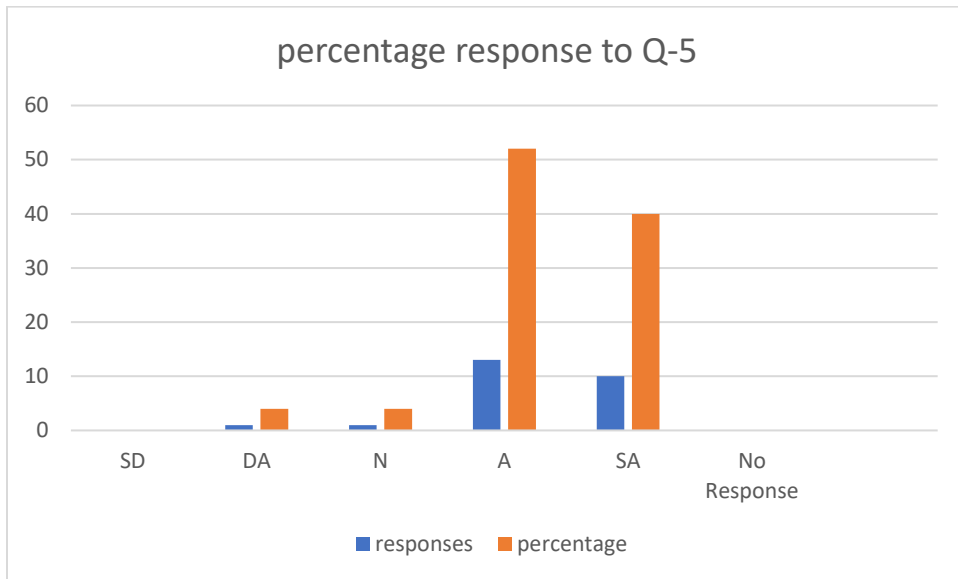


In response to question 5, see figure 4.11.

#### **Is the manifestation of the Holy Spirit operating in your local church?**

Of the respondents, 52% and 40%, for a total of 92% of the pastors, feel that the manifestation of the Holy Spirit is evident in their churches. Most of these churches are led by non-seminarians, whereas seminarian-led churches make up approximately 10%. Among the respondents, 4% disagree and 4% remain neutral. Only one respondent disagrees.

**Figure 4.11. Percentage Response to Question 5**

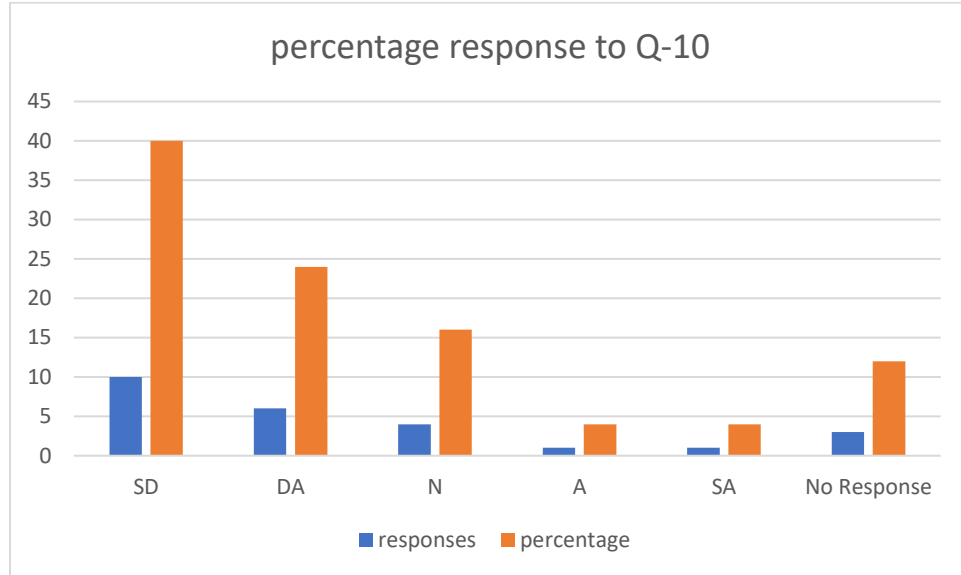


In response to question 10, see figure 4.12.

**Is COGOP’s partnership with Gordon-Conwell Theological Seminary an affront to the Spirit?**

Among the pastors, 40% strongly disagreed and 24% disagreed that the partnership between GCTS and COGOP is an offense to the Spirit. However, 36% represent those who are neutral, agree, strongly agree, and gave no response. Again, this 36% speaks to the problem of the research. One can deduce that the meaning of the term “affront” was not known to some, and therefore the 36%.

**Figure 4.12. Percentage Response to Question 10**



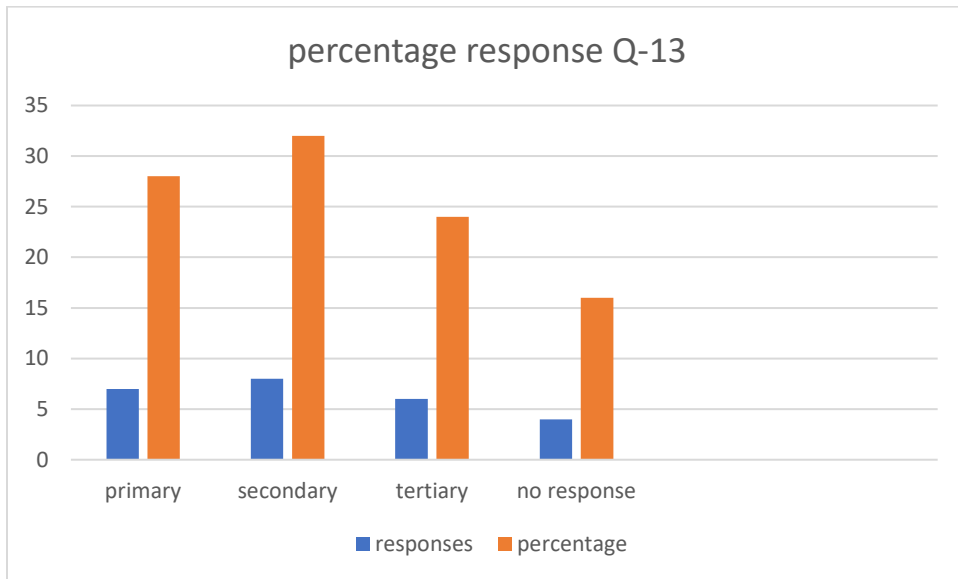
Three additional questions did not follow the Likert scale of measurement: questions 13 to 15.

In response to question 13, see figure 4.13.

**Choose one item: What is your certification? a. Primary, b. Secondary, c. Tertiary**

The pastors' educational background shows that only 28% had primary school education while only 24% studied at the tertiary level. Of the pastors, 16% were not comfortable sharing such personal data; 32% went to secondary level, confirming that the educational prowess among the pastorate is of a low level. This might play a role in the lack of consistency in the responses that seem to be conflicting.

**Figure 4.13. Percentage Response to Question 13**



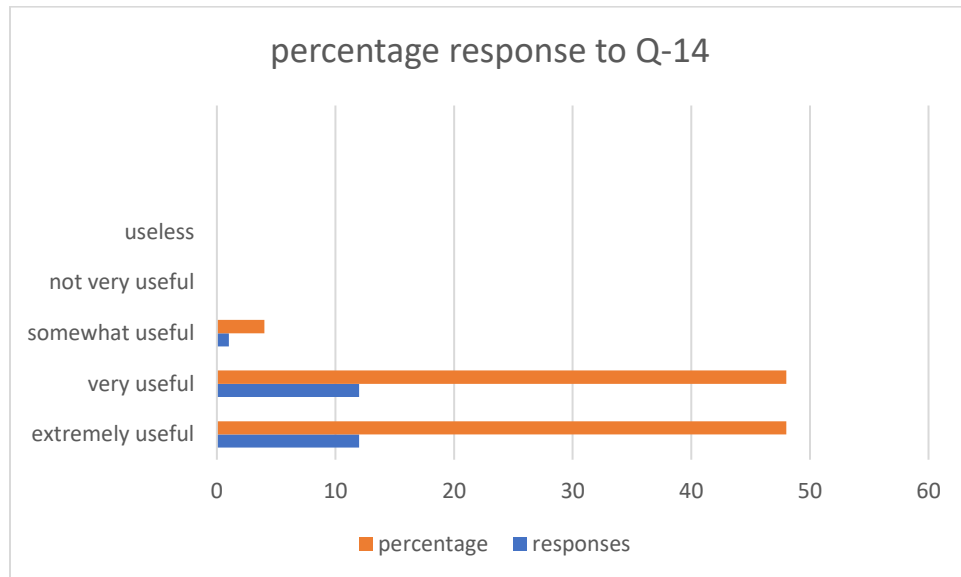
In response to question 14, see figure 4.14.

**What degree should formal theological training play in a pastor's ministry?**

An equal number of pastors believe that formal theological training plays a key role in the life of the pastor. Only 4% think that it is not important. This speaks to the change in perception among COGOP Pentecostal pastors in Manchester.



**Figure 4.14. Percentage Response to Question 14**



In response to question 15, see figure 4.15.

**How long have you been serving as a pastor? a. less than 5 yrs., b. less than 10 yrs., c. less than 20 yrs., d. less than 25 yrs., e less than 50 yrs., f. more than 50 yrs.**

This question was used to determine if pastors who are serving fewer years share different views from pastors who, for example, are serving for more than 25 years. The findings confirm that most of the pastors have been serving for less than 25 years—a significant figure of 96%. Of that number, 20% have been serving for fewer than 10 years. This may be why so many pastors are comfortable with theological training.

**Figure 4.15. Percentage Response to Question 15**

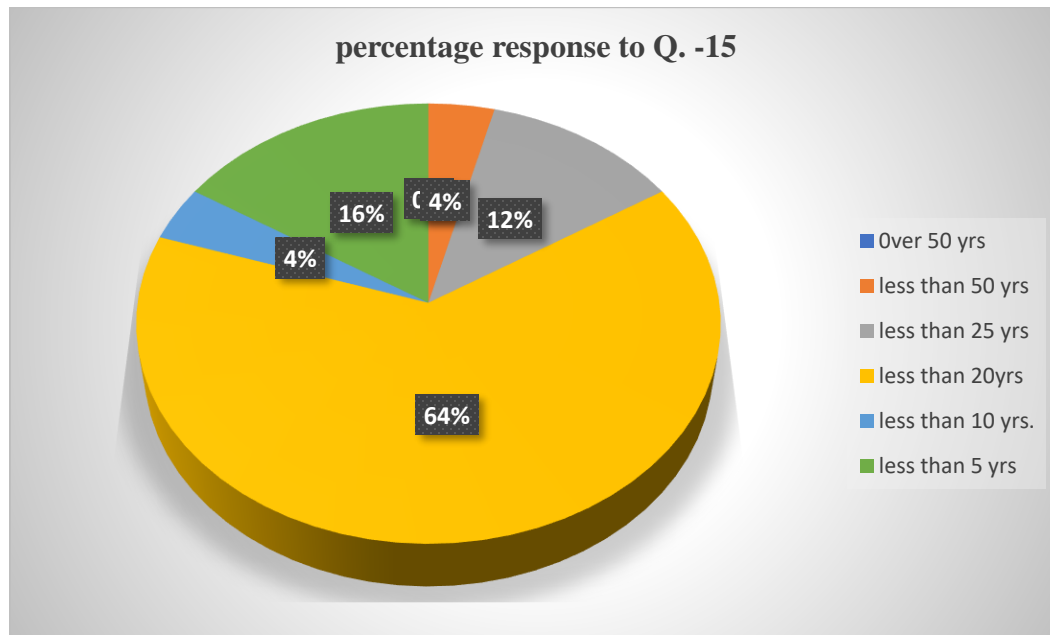
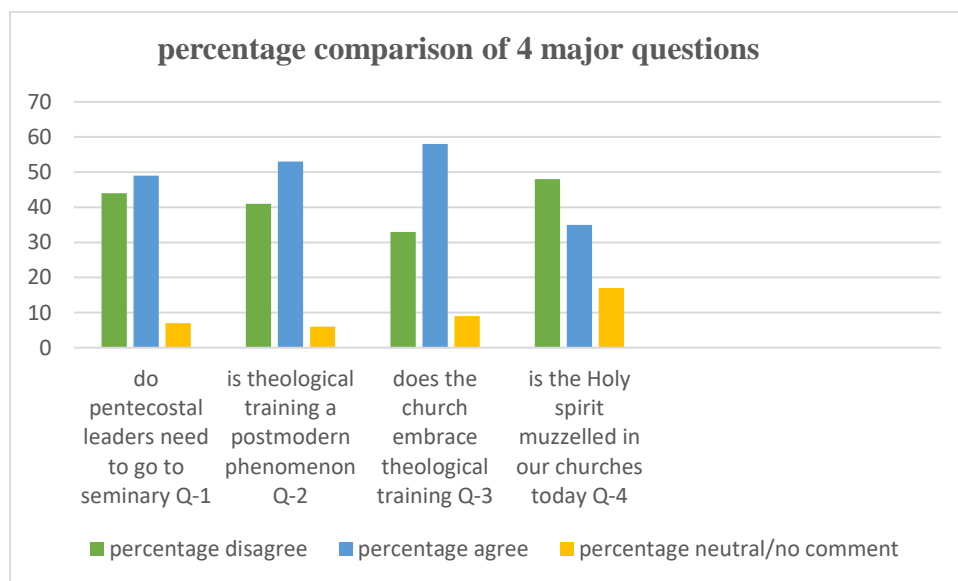


Figure 4.16 will compare the four major questions that drive the research.

**Figure 4.16. Percentage Comparison of Four Major Questions**



There is a five-point difference in question 1 between pastors who agree and disagree about leaders attending seminary: 49% pastors agree that leaders should attend seminary (this is below 50%). This still speaks to what the researcher alluded to earlier in chapter 1, a statement from C. M. Robeck Jr. that Pentecostals were ambivalent toward education. The trend, however, is changing, as the 44% who disagree shows.

Of the pastors, 53% agree that theological training is a postmodern phenomenon while 41% disagree; again, this high percentage point sees this has a recent thing, still supporting the Pentecostal notion that training is not entrenched in our movement. A whopping 58% percent admitted that COGOP is embracing theological training, which speaks positively of the organization and shows there is a shift toward seminary training. Still, there is a substantial sample of 33% who believes that the organization is not changing.

The last questions all have reasonable responses toward the Holy Spirit's movement in the church. The thinking is that the Holy Spirit's presence is not muzzled in our churches (48%), which is a positive for the movement because the Holy Spirit is our distinctive. One cannot ignore that 35% believe the Holy Spirit is muzzled, and half that amount (17%) is silent on the matter. If we add both variables together, we will have 52%; this is more than those who say the Holy Spirit is muzzled.

These findings are important as we go forward. Certainly, a case can be made for theological education as pastors are warming up toward theological training.

## Focus Group Report

In addition to the quantitative research, qualitative research was done.

### **Question 1. How would you describe your readiness for the job as a pastor?**

#### **Do you feel that you were theologically trained for such a task?**

Initially there was reluctance in the response. One or two people were not responding to the question. One mentioned that it was done out of zeal. However, the moderator repeated the question, and one respondent said, “To be truthful [I] was not well prepared when compared to now, it was very challenging.” It is at this moment that the other respondents began to respond more freely. All admitted that it was very challenging, and they were not theologically trained for the job. One learned by adoption or by mimicking his elders. One admitted that our foundation is not steeped in theological education. They all learned on the job. A few did some courses, which helped to broaden knowledge. Emphasis was not placed on training initially; many agreed that they were not properly prepared as many were thrust into the position. They all concluded that they were not theologically trained for the task of pastoral work.

### **Question 2. How does your training or lack of training impact your weekly sermon preparation? Talk about when you started and what is it now. Say if there are any changes, positive or negative, and give reasons for changes.**

By the time this question was asked, participants were more relaxed, and more information was gleaned here. The following answers were tabulated.

- Prior to training, lack of understanding the Scripture.
- Training helps in structuring sermons.

- One respondent “hated” the Bible reading process for preaching in former days, and he aspired for formal training. He felt 2 Tim 2:15 is very important.
- Training is necessary in preparation; it makes better delivery and spiritualizing of Scripture in preaching is lessened.
- One admitted that he had only a primary school education, but training has helped him to prepare better sermons.
- One was strident in stating that training seems not to be impactful among the trained, as he felt the Holy Spirit is muzzled. After such training, gaining knowledge, and being able to exegete the Word, we seem to leave out the Spirit, he concluded.
- Many countered that argument and concluded that training does not replace the Holy Spirit but enhances it. Response to this question lasted more than 29 minutes. Everyone was passionate about training and all recognized the importance of training.

**Question 3. Have you ever done formal theological training (e.g., attending a seminary or Bible college)? Why? or why not?**

Five of the eight people attended Gordon-Conwell Theological Consortium.

Among their reasons for attending are these:

- Felt inadequate, so training was embraced
- Not satisfied without training
- For self-improvement
- Helped to develop physical and spiritual
- Training started to become a requirement for a leader

- All agree that there was hunger and thirst for more, and as they socialized with other trained persons and were influenced by them, they gravitate toward training.

**Question 4. Have you ever had challenge(s) in understanding a text you wanted to share with your congregation and did not understand the text? Share with us how that made you feel.**

- Pastors admitted their vulnerability because of lack of understanding of a text.
- It gives a sense of the need to do more research.
- They gave examples of meeting difficult passages in Bible study and they were not afraid to tell their congregation that they will go and research to find an answer.
- There is also the feeling that more reading should be done.
- Some admitted to feeling frustrated and inadequate.
- They all concluded that training is needed; this was reiterated throughout the discussion.

**Question 5. What other theological educational challenges do you face that you would want to share with the group?**

- The church should find a way for theological training to be more accessible to every leader.
- One pastor commented, “If you think education is expensive, try ignorance.”
- There is the challenge to get some leaders to buy into training—avail time, find the funds.
- There are financial challenges.

- The church should help needy ministers.
- There are transportation challenges.
- Many would like, for example, to access GCTS but cannot afford it.
- Lack of an accredited school is challenging.
- A suggestion is that local churches support school financially with a monthly offering toward training.
- Many of our leaders cannot afford GCTS because of lack of matriculation.
- Another challenge is trying to motivate persons who show little interest in theological training because they do not want development.
- Out of the discussion the need arose to offer basic education training to pastors in English, mathematics, and religious education; lifelong learning is promoted as the first step.

**Question 6. If you were provided with all the necessary resources to attend a seminary today, would you accept or decline the offer? Give reasons.**

- Everybody would accept the offer.
- Reasons: It will put them on the cutting edge (“Intelligent leaders attract intelligent followers,” one pastor exclaimed).
- Help with relevance.
- Enhance self/spirituality
- Education brings change,
- Better rounded person.
- Makes them marketable.
- More effective in carrying out mandate.

- Formal changing is important.
- Our society is knowledge-based and therefore demands training.
- We need to be current, in reading and rounded development.
- We need collaboration.

An interesting observation was made that pastors continue to bash education at the lectern during preaching. The respondent made the point without reservation that this is offensive to trained colleagues. It is a concern and, this person said, needs to be addressed by this pastoral group. This was discussed outside of the ambit of the focus group, although the discussion precipitated such a concern.

Overall the focus group accomplished what it was designed to do. There was in-depth assessment of the factors related to the research problem under study. More was encapsulated that could not be obtained through the survey.

The researcher took notes and recorded the interaction (permission was given to record). During the deliberations one could detect persons' passion and annoyance at times when unnecessary deliberations occurred. One respondent was very "protective" of the Spirit, and even though this person embraced theological training, continued to emphasize the need for the Holy Spirit in all we do, to which the group agreed. The group had light moments during the discussions.

With all the answers given in the survey, the focus group was able to speak exactly to the research problem and therefore augment the findings. The moderator was gracious in accommodating diversity of opinions. She steered the questions so that everyone participated without giving yes and no answers, thus allowing the researcher to



gather valid data for this research. The focus group provided a wealth of insight and generated meaningful observation.

## CHAPTER 5

### OUTCOMES

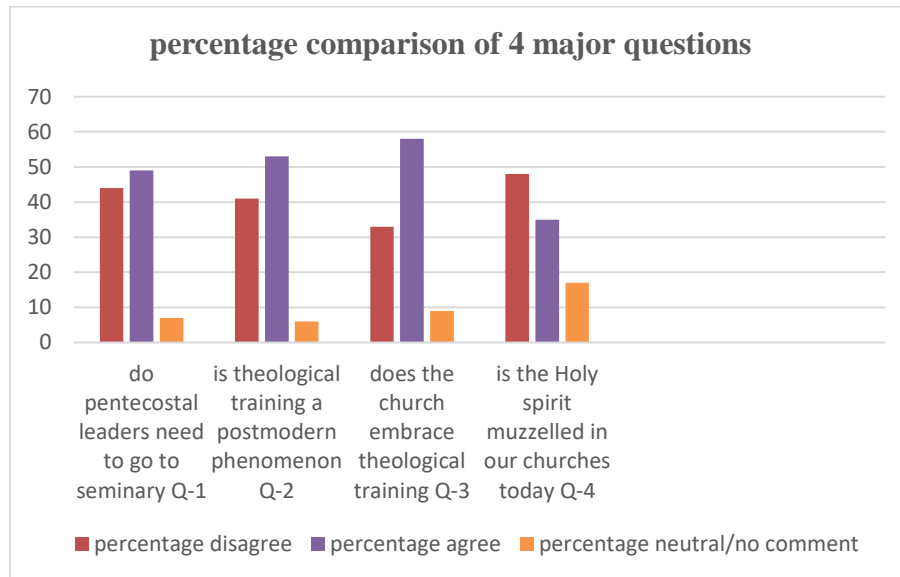
The survey tried to ascertain the theological educational challenges the COGOP pastors in Manchester, Jamaica face. From the responses given through the questionnaire a clear trend was deduced. A qualitative research methodology was also employed in the form of a focus group. This group provided the scope for more substantive feedback through discussion, which also solidified the trend.

The preceding chapters looked at the problem, the biblical and theological foundation for this work, and a literature review. In chapter 4 the responses to the research methodology were tabulated and discussed.

#### **Quantitative Study: Questionnaire (Summary of Responses to Problem Questions)**

There were four questions designed as the questions that drive the research. Overall there is not a striking departure from the thesis statement, but it is encouraging that there is a paradigm shift and the Manchester COGOP pastorate seemingly is moving toward being very reflective. Figure 5.1 (also found in chapter 4) will be summarized and the conclusions will be drawn accordingly. (See Appendix A for the raw numbers.)

**Figure 5.1. Percentage Comparison of Four Major Questions**



#### Question 1: Do Pentecostal Leaders Need to Go to Seminary?

The findings from the group of questions that formulated the first major question, Do Pentecostal pastors need to go to seminary, showed 44% disagreeing that there is no need for Pentecostal pastors to attend seminary, while 49% is in the affirmative. The 5% difference in the affirmative showed a slight change among the thinking of our pastors. This is not a resounding break from the traditional views among Pentecostals, as there is still 7% who refuses to commit. These when added to the 44% would make up a total of 51% not agreeing. However, the 49% cannot be ignored. It speaks to a small trend which will change the trajectory of the thesis problem. The future of the COGOP will eventually be a contemplative one.

In recent times, with the advent of the Gordon-Conwell Consortium with the COGOP, the researcher believes that the theological educational landscape in the COGOP is changing. Through this initiative more than nine hundred leaders have

benefitted. There is a small buzz among the leaders from the international offices reaching to the nations. According to the church's website, the AMD program at the international offices is offering a diploma cohort in Chile. AMD also boasts an online graduate program to the general church constituency through the Pentecostal Theological Seminary, and it will expand its educational program to nine nations of South America. The Gordon-Conwell Consortium will continue to affect the global church, and in May of this year for the first time more than twelve COGOP leaders will graduate with Doctor of Ministry degrees from Gordon-Conwell Theological Seminary. The fact that four of these recipients are from Jamaica suggests that a promotion of theological education will be elevated and the trend that is developing will only continue since these are some of the top leaders in the COGOP Jamaica.

So, it is safe to deduce that theological education will be the next talked-about phenomenon in the COGOP as this organization moves away from traditional anachronistic view which purports that Pentecostals are not only apprehensive toward education, but also most early Pentecostals treated theological education with disdain. John Stott chided Pentecostals for placing too much emphasis on experience and very little on contemplation.<sup>1</sup> Robeck postulated that not only were Pentecostals ambivalent toward education but also most early Pentecostals treated theological education with contempt. The findings, counter arguments put forth by both Stott and Robeck. The hope is, these findings will influence future writings on Pentecostalism and authors will be a little more tempered when they speak against theological education and Pentecostals.

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<sup>1</sup> John Stott, *Your Mind Matters* (Downs Grove, IL: InterVarsity Press, 1972), 6-7.

### Question 2: Is Theological Seminary Training a Postmodern Phenomenon?

Most of the pastors (53% of the respondents) felt that theological training is a postmodern phenomenon. This high percentage point sees seminary training as a recent thing, still supporting the Pentecostal notion that training is not entrenched in our movement. Thus, they are admitting that in their own formation, training among Pentecostals is not the norm.

Inadvertently this group is agreeing with the climate that exists today where training is a concern, one where the COGOP top leaders are advocating. As the director of the education department in Jamaica, the researcher also is studying and promoting theological education. This is apparently a sign that these pastors are watching the local trend in our church and are responding to it.

The remaining 47% who support that traditional theological seminary training is not something new are those who resoundingly see this type of training as biblical. Since they felt that training has been around, the researcher feels that they will be the advocates going forward.

### Question 3: Does Your Church Embrace Theological Education?

Most of the pastors, 58% percent, admitted that the COGOP is embracing theological training, which speaks positively of the organization and shows there is a shift toward seminary training. Still, there is a substantial sample of 33% who believes that the organization is not changing. This question unequivocally is the deciding question for

this research, and as the response shows, there is no doubt in the minds of these pastors that the COGOP is moving away from old dogmas.

What is interesting for this researcher is that although only approximately six pastors have seminary training (four through Gordon-Conwell) most pastors appear flexible where theological training is concern. Many variables could contribute to such enlightenment. One, there are ongoing promotions through the education department; two, the study being done by colleagues; and third, the fact that one of the core values of the COGOP is leadership development. This core value is engrained in our ministers' reporting system, so each month two pivotal questions are asked: How many events or activities were done to promote development of leaders and Are you continuing to upgrade your ministry? The importance and urgency toward theological education is not an elusive thought to these pastors. They are also being drawn to seminars, workshops, and retreats, or some other form of training. Although these are not seminary-based, pastors knew that their church embraced training.

While the researcher is pleased that the trend toward theological education is changing based on these findings; the truth is there is a difference in an organization embracing theological education and the leaders being involved. From what is observed, the findings do not parallel the action. What is being said by the findings is tenuous at best. The researcher finds this paradoxical because these pastors are not engaging in the process. The Gordon-Conwell consortium has been operating since 2008, and just about 10% of our pastors have accessed the offerings. The record shows that Jamaica has 290 pastors, and just about 30 pastors have graduated or are current students.

This has raised the question that other factors are deterrents to theological training. As was articulated in chapter 2 (the section Classical Period), Werner and others profoundly declared that the lack of theological education in Pentecostalism should not be understood in any way as a lack of interest, but rather we should take into consideration the difficulties faced by all marginal groups to obtain any kind of education. This observation should be considered as we see this anomaly. The matter of finance was raised in the focus group; this will be addressed further when the focus group findings are summarized.

#### Question 4: Is the Holy Spirit Muzzled in Our Churches Today?

The overarching reality is not so much the 48% who believe that the Holy Spirit is not muzzled, but one cannot ignore that 35% who believes the Holy Spirit is muzzled, and half that amount (17%) is silent on the matter. If we add both variables together, we will have 52%; this is more than those who say the Holy Spirit is not muzzled.

These findings are important as we go forward. Certainly, a case can be made for theological education as pastors are warming up toward theological training. However, the Holy Spirit is a Pentecostal distinctive, and therefore, a dormant Holy Spirit operation in the church would make any Pentecostal denomination null and void. The less than 50% findings and the 52% that says otherwise can be inferring that something or someone is replacing the Holy Spirit. It is common knowledge that pastors who are seminary trained are often perceived as those who lack empowerment by the Holy Spirit because the notion is that training has blocked the Holy Spirit. This is a major reason why theological training has been looked upon with suspicion. As a member of the minority

group in COGOP who has access to theological training, we are not void of direct and indirect verbal assault because we have embraced theological training.

In response to question 13 (see Appendix C) pastors have a low educational background: only 28% had primary school education, 32% went to secondary level, while only 24% studied at the tertiary level. Of the respondents, 16% were not comfortable sharing such personal data. This low educational proficiency among the pastorate confirms that Pentecostalism is a grassroots movement that once attracted the least educated in society.

Question 15 (see Appendix C) was given at the end to ascertain if years in the pastorate played any significant role in the responses. The findings confirm that most of the pastors have been serving for less than twenty-five years (96%). Of that number, 20% have served for less than ten years. This seems to indicate many pastors are comfortable with theological training.

### **Qualitative Study: Focus Group Summary**

In addition to the quantitative research above, qualitative research was done to gather in-depth investigation of the pastors' perceptions, attitudes, and experiences. A moderator guided this session while the researcher recorded the findings. Six questions were administered (see Appendix E).

The focus group, therefore, was designed for free interaction of participants in a nonthreatening atmosphere based on mutual interest and the comfort of peers. Certainly, more information was encapsulated that could not be obtained through the survey.



Some of the dynamics that the focus group accorded were probing and verification of consistency in relation to the question. There was free discussion of ideas and issues; attitudes and opinions were uncovered, and participation and disclosure were encouraged.

The discussions first and foremost dealt with consistency. All the pastors admitted that they started the job as novices. They were not theologically trained, and this is a reflection of the COGOP's foundation, which is not steeped in theological education. So, all are aware of our Pentecostal heritage where theological education is concerned. Once the ice was broken, so to speak, the first respondent spoke about the challenges faced and the inadequacy she experienced. This laid the path for others to share freely. Notwithstanding, there was a respondent who was very "protective" of the Holy Spirit at times. Although he embraces training he kept making the point that training must be married with the Holy Spirit; all agreed that both work hand in hand.

The dynamism of the group brought out the passion that many had regarding training. Most of them applaud theological training. Having listened to the discussion suggests that these current pastors recognize the value of theological education and would like COGOP to make more tangible efforts in assisting them in furthering their studies. One can deduce why there is a shift toward training and why most of the pastors (58% percent) admitted that COGOP is embracing theological training. The pastors were enthusiastic in their deliberations, which speak optimistically of the future of the organization and shows there is a shift toward seminary training.

Five of the eight pastors attended the Gordon-Conwell Theological Consortium. The type of exposure the researcher purports played a significant role, not just for them but also for their colleagues. One respondent articulated the necessity for such training,

but such training is not affordable. It is interesting to learn that ecumenical engagement plays a factor in wanting to be trained. Pastors admitted that as they socialized with other trained persons they are greatly influenced, so they gravitate toward training. This seems quite positive.

Many challenges surfaced in the discussion apart from one's unpreparedness for the job and lack of theological education. One of the biggest challenges is financial; these pastors are at the lower end of the earning bracket. They cannot afford seminary training, and their church constituency cannot afford to sponsor them. Consequently, finances came dressed in different colors during the discussion: from lack affordability, lack of transportation, confessing that there are needy pastors around, to the fact that they would like to go to GCTS, but the already subsidized fee is too expensive, and that the COGOP reporting system should collect a monthly offering toward sending pastors for training. Other challenges registered are educated congregations and the technological and knowledge age that we live in demand that pastors be adequately theologically trained. In order to remain relevant, they must be trained. These adverse conditions continue to scream at the pastors, but there sometimes seems to be no escape.

The pastors conceded that there is also the challenge to get some of their colleagues to buy into training. These persons show little interest in theological training because they do not want development, the pastors construed. This speaks to the 33% who said the church is not embracing theological education.

The focus group ended where everybody would accept the offer for theological educational training if there was no price tag whatsoever. The reasons given were encouraging, as pastors want to be relevant in this technological age. They agree that

intelligent leaders attract intelligent followers. Education, they felt, bring transformation, enhanced self, and makes one rounded and marketable. This is inferring that they are looking beyond the walls of the COGOP to offer their service. It is such a welcoming thought to hear Pentecostal pastors declare that formal training is important because it makes them more effective in carrying out their mission. They can become abreast with what is happening in the theological arena and reading forms part of what they want to embrace. This is a formation where it is said if you want to hide anything put it in books. This cadre of respondents is categorically refuting such a claim.

From this interaction the call for collaboration was heard. The need for ecumenical engagement is a weakness of our formations, so this is a right step toward such engagement. An interesting observation was made that pastors continue to bash education at the lectern during preaching. The respondent made the point without reservation that this is offensive to trained colleagues. It is a concern that needs to be addressed by this pastoral group, was the suggestion.

### **Limitations of the Study**

Three primary weaknesses presented themselves in this study: the time allotted for completion of the questionnaire, the sample population, and the cost effectiveness of carrying out the research methodology. The time scheduled to carry out the research methodology was September, which was in keeping with meeting the November date for submission of chapter 4. However, little consideration was given to the respondents' own schedules; therefore, it took approximately two months for the return of all the

questionnaires. This interrupted a steady flow of submitting chapters on time; as a result, chapter 4 was not completed until the first week in December.

Chapter 1 stated that the population of the survey would be all of the thirty pastors because accessibility to carry out the survey seemed convenient. However, consideration was not given that some of the pastors would not participate. Although these pastors were briefed at previous pastors' meeting, eventualities must be considered in conducting research. The impact of the five absentees was miniscule and did not greatly affect the information, as enough data were achieved that answered the problem statement. The return of the questionnaires at different time incurred extra fuel costs in transportation because of the back and forth to retrieve questionnaires. Numerous phone calls had to be made, which also necessitated cost that was not envisioned.

### **Conclusion**

In concluding this research, it is appropriate to state two major assumptions from our formation that seem embedded and consequently have some form of influence on the researcher from the beginning. First, the heart of our practice is an experience of the Spirit's immediate presence for decisions and actions, according to Parker. This was mentioned in chapter 1. Pentecostals seemingly like to defend the Holy Spirit's manifestation instead of formulating normative guidelines to evaluate their claims, he further argued, to which the researcher concurs. During the discussion in the focus group, a few pastors were guilty of this very thing. They were protective of the Holy Spirit, and therefore a reflection of the 35% who said that the Holy Spirit is muzzled in the COGOP and the striking 17% who did not have anything to say on the matter and remained

neutral; adding both figures would be 52% on the affirmative side ( see Appendix B). A second assumption that was brought to this research was that Pentecostals are not scholastic. While there is some truth to this notion and this group of pastors is nowhere near the upper echelon of the education ladder, they knew what the ideal was. Hence, they were able to argue for a better path, one where they themselves can access the training that is needed for them to carry out the mission of transformation in this broken world.

Considering the responses to my thesis statement, “The theological education challenges of the pastoral leaders in the Church of God of Prophecy Manchester, Jamaica,” leaders who are called into ministry are not adequately equipped with the necessary knowledge and skills to practice. Therefore, this has emasculated their ability to be effective servants, and great aspects of church life are affected: sermon delivery, discipleship, management, and embracing the holistic gospel which results in the church not reaching its full potential. It is on this premise that this problem is being studied. Through the focus group my concerns emanated from the discussion, and the pastors admitted that the theological educational challenges had affected them as pastors and unintentionally church life as they know it.

It is as a result that we find this paradigm shift where 58% are saying that the COGOP Jamaica is embracing theological education and 49% sees the need for seminary training, while 48% says the Holy Spirit in our organization is not muzzled. In response to the final major question, 53% sees seminary training as a postmodern phenomenon, admitting to the fact that traditionally this was not mainstream. However, today it is the buzzword.

In the literature review, Gonzalez defended the notion that pastors need training in matters of the Bible and religion because no longer are they seen as the only educated person in their town or village, as in former days. The pastor will be consulted only in religious affairs, so he must be trained. This sentiment indirectly came out of the focus group as they recognized that they are called upon to play a pastoral role in their community rather than confinement to their church.

In chapter 1 it was cited that Donald Miller argued that illiteracy is now living a lonely life, as Manchester has become the “education-oriented parish.” These pastors from Manchester seem to be embracing that thought, as suggested in the final deliberation of the focus group. They concluded that it now becomes necessary to offer basic educational training to pastors in English, mathematics, and religious education, and assuming lifelong learning through skills training. This they feel should be promoted as the first step before any talk of seminary training.

This research has sparked a conversation for the need for the COGOP Jamaica not just to have leadership development as one of its core values but to put initiatives in place to develop leaders. These leaders need training in the humanities as well as theology, as they felt that “many of our leaders cannot attend GCTS because of the lack of matriculation to the tertiary level.”

It appears that there is a new breed of leaders who are committed to training not just theologically. This “Pentecostal contradiction” cannot go unnoticed. Although many writers did not mention this trend, Miller noted that Pentecostalism has attracted a new class of more affluent and educated people. This new demographic group has a different mindset from traditional older ones who are rooted in classical Pentecostal beliefs. An

additional question that was posed (it is outside of the ambit of the four major questions that drives the research) found that most of the pastors have been in the pastorate less than twenty-five years, some even less than five years. This, the researcher believes, has played a significant role in the shift toward theological training.

The proponents in the literary review who spoke about seminary training all supported the need for pastors to be trained. Gonzales was not afraid to declare that a church without theology and theological education is falling far short of its calling. This is the finding of the research, as the pastors agreed that they must be trained. While this is positive and would change the face of the COGOP Jamaica if all its pastors attend seminary; the other big challenge that came out of the research is the whole matter of finance. Richard Pratt Jr. agreed with Gonzalez that theological education is in crisis, not only in its enrollment, but also in finances and the scarcity of the product. The church, therefore, must find the means to change the financial status of its people as individuals and as an organization. Suggestions to do this will be further elaborated on in the recommendations.

Results of the study show the COGOP Jamaica is not in a regressive mode, as the pastors spoke with poignancy and confidence. While Banks, in the literary review, painted theological education as confused and going through a transitional period, this is not seen as a negative for the organization in Jamaica. We have inherited this retrograde theological legacy; however, in 1998, with the advent of a new national overseer with new vision and passion for trained clergy, a new perspective evolved. So, it is safe to say for the past twenty years the need to be trained has been on the front burner in Jamaica. The various initiatives since—expanding our own Bible school, the new curriculum

development, an influx of seminars and workshops, and the Gordon-Conwell consortium—are progressive moves toward theological education.

### **Recommendations**

The education of the people of God must be something the church does. Whether this is done through its own seminary or other seminaries, Bible school, or otherwise, the church must play a part. It was to the promising church that the Great Commission was given by Jesus: “Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you” (Matt 28:19-20, New International Version).

As the researcher provides recommendations for this research, the context of Jamaica cannot be omitted. The question that must be considered is what is relevant and practical and will change the landscape of the COGOP Jamaica and with a hope to affect the COGOP globally.

Eldin Villafane rightly said, “If we are to educate leaders for our urban scene effectively, the contextual reality—multicultural and socioeconomically poor—must inform all aspect of the theological enterprise.”<sup>2</sup> While Manchester is not considered an urban climate, the thought holds true for rural areas, too. Therefore, as the COGOP Jamaica embarks on its theological journey toward a trained clergy, the educational and social background of most of its leaders cannot be ignored.

Jamaica as a third-world country suffers from various maladies that characterize third-world countries but still holds to the tradition of being a Christian country. The

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<sup>2</sup> Eldin Villafane, “Elements for Effective Seminary-Based Urban Theological Education,” in *The Boston Theological Institute Annual*, vol. 4, *Christianity and Civil Society: Theological Education for Public Life*, ed. Rodney Lawrence Petersen (Maryknoll, NY: Orbis Books, 1995), 122.



COGOP Jamaica must reach this Christian population. A population poor with a large labor force, yet it is growing in its high technological prowess, especially among the young adults. This group is seemingly becoming more educated, and its people are moving up the social ladder. It can be construed that the Pentecostal churches are going through such transformation. In training of our leaders, the context plays an integral part of its success.

According to the findings discussed earlier, the following areas are targeted for this recommendation: finance; theological training, which includes training at the graduate and postgraduate levels; the promotion of GCTS; and long term, the building of our own seminary.

Poor financial health continues to overwhelm our people and church. It came up in the findings in many nuances, which means this is a challenge that the church must address. The church can no longer be financed through tithes and offerings, which is the reality today; this structure is why the church cannot support itself. First and foremost, there must be a change of mindset from only raising funds to one of creating funds. The COGOP Jamaica must embark on investments. We must turn dormant capital, such as properties that the church owns, into liquidity. This should be a short-term goal. Since there is a shortage of funds; sustainable partnerships need to be forged with financial institutions or individuals with capital to develop the four major properties owned by the COGOP Jamaica (a total of approximately 57 acres), providing housing for sale and office spaces for rental. Another financial investment should be in the field of agriculture. All these are lucrative initiatives that would provide funds to inject into education.

Investment in education by itself, though long term, does generate funds for individuals because of the marketability that it provides.

Theological training, a second recommendation, is the cry of most of the respondents. It is commendable to be involved in equipping believers through seminars and workshops, but who trains the leaders? It is the Bible schools and seminaries that provide such an avenue for church leaders. So, the challenge to leaders in theological education is reflected in the spiritual formation of men and women, unprepared and uninitiated to live their faith in the community.<sup>3</sup> These spiritual amateurs are going to need not another amateur to train them but leaders who are adequately prepared through having gone to seminary.

Gary Parrett and Steve Kang, proponents of theological education, recognize that the well-being and up building of congregations depend primarily on theological education.<sup>4</sup> Therefore, it seems to be the lack of such formal training that gives rise to the immaturity of Pentecostal believers found in these churches. The Church of God of Prophecy Bible school NCBI, has a curriculum that meets the needs of our people at the diploma and certificate level; however, the greatest challenge is the lack of accreditation. The recommendation is to provide books for our library, which is a major criterion for accreditation. Book drives on a continuous basis must be employed. The library should not only be for students, but pastors should also be encouraged to access the library for their everyday preparation.

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<sup>3</sup> Eldin Villafane, professor of Global Pentecostalism: Modalities, Ministry and Mission, class notes, January 2017.

<sup>4</sup> Gary A. Parrett and S Steve Kang, *Teaching the Faith, Forming the Faithful: A Biblical Vision for Education in the Church* (Downers Grove, IL: IVP Academic, 2009), 7.

Pentecostal churches have a high concentration of youths and women; therefore, a significant effort must be made in instituting programs outside of theological studies to affect them. Skilled training, for example, can be implemented locally at the various churches. This is to affect these groups that are among the unemployed in society, especially our youths. It is time the church engages governmental agencies that do provide these services: Human Employment and Resource Training /National Training Agency (HEART Trust NTA) and Jamaica Foundation for Life Long Learning (JFLL). The onus is on the education department to encourage pastors to empower their churches and by extension their communities to embark on projects with an affinity to their own local areas as a means of empowering their people.

Many pastors have advocated for lifelong learning, especially for those whose education did not go beyond the primary level. Churches should conduct remedial classes for the not so literate, and classes in mathematics, English language, and data processing at the Caribbean Examination Council level CXC, where our people can be trained at this level. Success at this level will only lift the morale of the group.

Prior to this research, the researcher held the view that leaders need to attend a seminary even if that seminary does not have any affiliation to their denomination. The researcher has a more relaxed position after reading the positions of some of the authors in the literature review who feel that denominations should have their own seminaries. The COGOP Jamaica having its own seminary is in the distant future; however, the training of our leaders will set the stage for such a seminary. Niebuhr, Hughes, and Adrian concluded that seminaries are more loyal to their own denominations. They felt that they have a responsibility to meet the needs of their communities. This, the

researcher believes, is a plausible argument, and although GCTS is recommended as that seminary for our Jamaican church for as long as possible, the COGOP Jamaica should establish its own seminary. For us to have our own seminary, training of our leaders becomes necessary. While training must be done at all levels of the education spectrum, encouraging our leaders to read at the Doctor of Philosophy (PhD) level becomes essential. We have an agreement with University of Birmingham UK, Center for Pentecostalism and Charismatic Studies where graduates from GCTS COGOP Consortium will do PhD work, five students have already registered. The future seems to suggest that we are overcoming theological education challenges

Gordon-Conwell theological training should be given all the necessary support by the Church of God of Prophecy so that its longevity will be intact. It is imperative that partnership be made through patrons. There need to be a sustainable scholarship program to assist needy students. So many of the respondents admitted that they would like to access GCTS, but it is unaffordable.

Gordon-Conwell should continue to operate in Jamaica; as a small country, we would be producing trained leaders and in the long term (say, the next ten years), theologically Jamaica will be favorably transformed. Jamaica is a country to watch, as it will have much to say not only in the COGOP Jamaica but also at the international level.

Gonzalez noted that many in the Pentecostal community have a growing eagerness to study and to learn. The findings of this thesis-project also confirm this, so this is a trend to watch among the COGOP Pentecostals.

The Church of God of Prophecy as a global organization has few theological scholars and few theologians and authors. GCTS has provided a platform of excellence

for many leaders, including the researcher. It is the hope that after the completion of this Doctor of Ministry program there will be further studies at the PhD level, and these prospective doctors will begin to write.

Recently those of us in Jamaica started working on our first publication, which is a festschrift to Dr. Hector Ortiz, who was mentioned in chapter 1. He is one of the pioneers in education in the COGOP. As the researcher closes this research project, it seems prudent to share an extract from the researcher's presentation. The days of feeling that going to a seminary is a threat or in conflict with the Spirit is over. David Martin reminded us that Pentecostalism is the largest global shift in the religious market for the last fifty-five years.<sup>5</sup> This shift continues to proliferate, and therefore, we are going to need trained leaders. This postmodern generation, Generation X demands engagement of the mind, and we as a people of the Spirit must show them that we are not all Spirit. Fee, a renowned Pentecostal scholar, argued, "Pentecostals, in spite of some of their excesses, are frequently praised for recapturing for the church her joyful radiance, missionary enthusiasm, and life in the Spirit; but they are at the same time noted for bad hermeneutics."<sup>6</sup> Can we change that? Will we change that? Yes, we will. It can no longer be as Hollenweger states, that the Pentecostal taught him to love the Bible, but the Presbyterian taught him to understand it.<sup>7</sup> We must do both, so getting our leaders trained is paramount.

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<sup>5</sup> David Martin, *Pentecostalism: The World Their Parish*, Religion and Modernity (Oxford: Blackwell Publishers, 2002), xvii.

<sup>6</sup> Russell P. Spittler, *Perspectives on the New Pentecostalism* (Grand Rapids, MI: Baker Book House, 1976), 119.

<sup>7</sup> Walter Jacob Hollenweger, *The Pentecostals* (London: SCM Press, 1976), xvi.

Not only has the Global Pentecostalism movement in the south come of age, but also the Church of God of Prophecy in Jamaica has come of age. We believe we have something to contribute; we can no longer depend on the north to lead for us all the time; we can no longer be cocooned behind our walls; we need to burst out and be not only the salt of this nation, Jamaica, but also the light.

We are Pentecostal leaders. We are in the era referred to as the “people’s church,” “not the church of the people,” “not the church for the people,” “not the church and the people,” according to Kirkley Sand.<sup>8</sup> Global Pentecostalism brought with it for us as Caribbean people, as Jamaican, a new spirituality where we embrace Jesus because of his solidarity with the poor. This era, “the people’s church,” is characterized by freedom of worship, participatory worship, to the point that anyone can set up a church and do their self-appointment and be accountable to only oneself. Leaders, therefore, need training so that they will be able to maneuver themselves in such a milieu. They must be able to understand the message of the Book (the Bible).

Historically Pentecostals have ignored the historical and literary context of Scripture, paying scant regard to what Fee calls “scientific exegesis.” Luke 12:11-12 was used extensively but taken out of context in defense of no training. The researcher believes that Pentecostal scholars should be able to develop their own hermeneutics. Hermeneutics is the art and science of discerning proper biblical interpretation. There are enough fundamental doctrines in Pentecostalism that were formulated using the Bible reading method, whether the teaching is wrong or right, but proper discerning

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<sup>8</sup> Kirkley Sand, “Christianity in the Caribbean 1910-2010,” in *Atlas of Global Christianity*, ed. Todd M. Johnson and Kenneth Ross, Edinburgh Philosophical Guides (Edinburgh: Edinburgh University Press, 2010), 178.

hermeneutics needs to be applied to them. The sine qua non of classical Pentecostalism that came out of Parham's tradition (initial evidence of speaking in tongues) and Durham's "finished work" or the receiving of the Holy Spirit subsequent to salvation, are all doctrines that could use further reflection and review, not to discard them but to study them objectively within Pentecostalism.

The COGOP Jamaica is existing in great times. An era when both its primary leaders are accessing post-graduate work and its secondary leaders are embracing theological education. The future therefore, has great promise for the expansion of its theological program, for writing, for establishing seminary, and for creating life-long learning through skill training and income generation projects. More importantly, this present group of pastors seemingly will help to facilitate the mentorship and training, of new leaders. At the appropriate time they will make way for an educative cadre of prospective leaders for the future church. The researcher feels privileged to be serving in the COGOP Jamaica and the kingdom at this defining moment in our history.

## APPENDIX A

### RAW SCORES FROM QUESTIONNAIRE

		disagree	neutral	agree	strongly agree	no response
question 1	0	0	1	10	13	1
question 2	1	0	6	9	8	1
question 3	10	9	5	1	0	
question 4	13	7	1	0	0	4
question 5	0	1	1	13	10	0
question 6	0	0	0	10	15	0
question 7	0	0	1	9	15	0
question 8	1	0	0	11	13	0
question 9	11	9	2	1	1	1
question 10	10	6	4	1	1	3
question 11	14	9	0	0	2	0
question 12	15	9	0	0	1	0

Question 13	primary	secondary	tertiary	no response
	7	8	6	4

Question 14	extremely useful	very useful	some whaty useful	not very useful	useless
	12	12	1	0	0

Question 15	less than 5yrs.	less than 10 yrs.	less than 20 yrs.	less than 25 yrs.	Less than 50 yrs.	over 50 yrs.
	4	1	16	3	1	0



## APPENDIX B

### RAW SCORES OF FINDINGS FOR MAJOR QUESTIONS THAT DRIVES THE RESEARCH

Major questions	percentage disagree	percentage agree	percentage neutral/no comment
Do pentecostal leaders need to go to seminary? Q-1	44	49	7
Is theological training a postmodern phenomenon? Q-2	41	53	6
Does the church embrace theological training? Q-3	33	58	9
Is the Holy spirit muzzelled in our churches today? Q-4	48	35	17

APPENDIX C  
QUESTIONNAIRE QUESTIONS

**PLEASE DO NOT WRITE YOUR NAMES ON THE QUESTIONNAIRE SHEET.**

**ANONYMITY IS VERY IMPORTANT.**

**PLEASE ANSWER THE QUESTIONS AS TRUTHFULLY AS POSSIBLE AS  
YOU VIEW THE TOPICS – DO NOT SEEK HELP FROM ANOTHER PASTOR**

1. Is going to a theological seminary necessary for a pastor?

**A. STRONGLY DISAGREE, B. DISAGREE, C. NEUTRAL, D. AGREE, E.  
STRONGLY AGREE**

2. Do you think that persons who are called into ministry should be trained at the seminary level?

**A. STRONGLY DISAGREE, B. DISAGREE, C. NEUTRAL, D. AGREE, E.  
STRONGLY AGREE**

3. Is any pastor in your church who is seminary trained less spiritual?

**A. STRONGLY DISAGREE, B. DISAGREE, C. NEUTRAL, D. AGREE, E.  
STRONGLY AGREE**

4. Would going to seminary make you less spiritual?

**A. STRONGLY DISAGREE, B. DISAGREE, C. NEUTRAL, D. AGREE, E.  
STRONGLY AGREE**

5. Is the manifestation of the Holy Spirit operating in your local church?

**A. STRONGLY DISAGREE, B. DISAGREE, C. NEUTRAL, D. AGREE, E.  
STRONGLY AGREE**

6. Would you encourage today's aspiring young leaders to go to seminary?

**A. STRONGLY DISAGREE, B. DISAGREE, C. NEUTRAL, D. AGREE, E.  
STRONGLY AGREE**

7. Is the Bible in support of theological training?

**A. STRONGLY DISAGREE, B. DISAGREE, C. NEUTRAL, D. AGREE, E.  
STRONGLY AGREE**

8. Do you agree with your church for encouraging lay leaders to go training?

**A. STRONGLY DISAGREE, B. DISAGREE, C. NEUTRAL, D. AGREE, E. STRONGLY AGREE**

9. Is theological training something new?

**A. STRONGLY DISAGREE, B. DISAGREE, C. NEUTRAL, D. AGREE, E. STRONGLY AGREE**

10. Is COGOP's partnership with Gordon-Conwell Theological Seminary an affront to the Spirit?

**A. STRONGLY DISAGREE, B. DISAGREE, C. NEUTRAL, D. AGREE, E. STRONGLY AGREE**

11. Is the church becoming worldly because it is requiring that leaders be trained?

**A. STRONGLY DISAGREE, B. DISAGREE, C. NEUTRAL, D. AGREE, E. STRONGLY AGREE**

12. How much do you agree with this statement: "Pentecostal leaders are spirit-filled people; they do not need to go to seminary"?

**A. STRONGLY DISAGREE, B. DISAGREE, C. NEUTRAL, D. AGREE, E. STRONGLY AGREE**

Choose one item

13. - What is your certification? a. Primary, b. Secondary, c. Tertiary

14. To what degree should formal theological training play in a pastor's ministry  
a. Extremely useful b. very useful c. somewhat useful d. not very useful e. useless

15. How long have you been serving as a pastor? a. less than 5yrs. b. less than 10yrs c. less than 20 yrs. d. less than 25 yrs. e. less than 50 yrs. f. over 50 yrs.

APPENDIX D  
INFORMED CONSENT DOCUMENT

**PROJECT TITLE:** THEOLOGICAL EDUCATIONAL CHALLENGES AMONG PASTORS AT COGOP MANCHESTER JAMAICA.

**PRINCIPAL INVESTIGATOR:** Hyacinth Campbell, Doctor of Ministry- Global Pentecostalism

**PURPOSE**

This is a research study. The purpose of this research study is designed to explore theological educational challenges among pastors at COGOP Manchester Jamaica.

It involves both a questionnaire and a focus group. All pastors are being asked to answer all the questions on the questionnaire as truthfully as possible and a few persons are being asked to participate in the focus group.

The information you provide will be helpful for the church as a whole to change its perception on making pastoral appointment prior to theological training and to promote seminary education among its leadership. The expectations are for you to be inspired, informed, and engaged and to have an open mind. The view is an acceptance and participation of seminary education.

The purpose of this consent form is to give you the information you will need to help you decide whether to be in the study or not. You may ask any questions about the research, what you will be asked to do, the possible risks and benefits, your rights as a volunteer, and anything else about the research or this form that is not clear.

We are inviting you to participate in this research study because the study involves all the pastors in COGOP Manchester of which you are apart. I will not be able to gather any empirical data with a different demography because the thesis project is about you.

If you agree to participate, your involvement will last for approximate two and a half hours total, half an hour for the questionnaire and two hours for the focus group. In order to accommodate any uncontrollable variables [lateness, rain] the time is scheduled from 9:30 A. M. to 12:30 P.M. [3 hours]

The following procedures are involved in this study. You will be asked to answer all questions on the questionnaire choosing anyone of the designations [SD strongly Disagree, D Disagree N Neutral A Agree SA Strongly Agree]. Those in the focus group there will be a moderator, questions will be posed and we want free participation and you to share from your heart. You will not be judged or criticized, feel free to express yourselves as we want to hear your story.

### **RISKS**

There are no foreseeable risks associated with participating in this research project.

### **BENEFITS**

The potential personal benefits that may occur as a result of your participation in this study are, you may want to further upgrade your training and even encourage young prospects that are interesting in ministry to seek theological training. In the future our church may benefit as we might see a greater inflow into the Jamaica Gordon Conwell Consortium.

## **COMPENSATION**

You will be compensated for participating in this research project. Those who travel by public transportation your fare will be covered \$500 JA dollars and those who drive \$1500 for your gas. Lunch, water, punch, will also be provided.

## **CONFIDENTIALITY**

Records of participation in this research project will be kept confidential to the extent permitted by law. I will be the only person who will have access to your data, when analyzing data there will be no personal identification mark, note you are not required to write your name on the questionnaire. In the event of any report or publication from this study, your identity will not be disclosed. Results will be reported in a summarized manner in such a way that you cannot be identified.

## **VOLUNTARY PARTICIPATION**

Taking part in this research study is voluntary. You may choose not to take part at all. If you agree to participate in this study, you may stop participating at any time. If you decide not to take part, or if you stop participating at any time, your decision will not result in any penalty or loss of benefits to which you may otherwise be entitled. If you however, have started and decided to withdraw I will ask for your consent to use what you have already done. You are at liberty to refuse using that data if you withdraw. No compensation will be withheld since you have already travelled.

## **QUESTIONS**

Questions are encouraged. If you have any questions about this research project, please contact Hyacinth Campbell Cel. 876 3812812 Email: hcamp93481@aol.com. If you have questions about your rights as a participant, please contact the Co-Chair of the Institutional Review Board, David A. Currie, at: dcurrie@gordonconwell.edu; 978-646-4176

Your signature indicates that this research study has been explained to you, that your questions have been answered, and that you agree to take part in this study. You will receive a copy of this form.

Participant's Name (printed):

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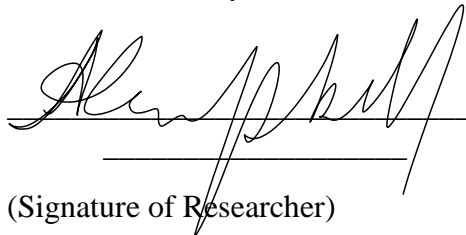
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(Signature of Participant)

(Date)

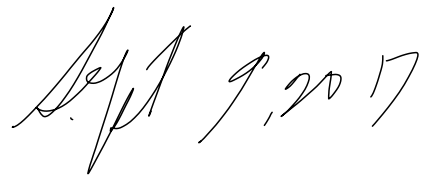
**RESEARCHER STATEMENT**

I have discussed the above points with the participant. It is my opinion that the participant understands the risks, benefits, and procedures involved with participation in this research study.



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(Signature of Researcher)



(Date)

## APPENDIX E

### FOCUS GROUP QUESTIONS

The focus group that will be conducted is in addition to the Likert scaling questionnaire that will be used. This focus group is with a view to broaden the scope of this research.

Problem: THEOLOGICAL EDUCATION CHALLENGES OF THE PASTORAL  
LEADERS  
IN THE CHURCH OF GOD OF PROPHECY IN MANCHESTER, JAMAICA

Moderator: Jenifer Hall

Questions for focus group

- 1 How would you describe your readiness for the job as a pastor, do you feel that you were theologically trained for such a task?
2. How does your training or lack of training impacted your weekly sermon preparation? Talk about when you started and what it is now, say if there are any changes, positive or negative, and give reasons for changes.
3. Have you ever done formal theological training, e.g. attending a seminary or Bible college? why or why not?
4. Have you ever had challenge/s in understanding a text you wanted to share with your congregation and did not understand the text? share with us how that made you feel.
5. What other theological educational challenges you face that you would want to share with group?
6. If you were provided with all the necessary resources to attend a seminary today, would you accept or decline the offer? Give reasons.



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### EDUCATION

Diploma Education—Emphasis in Primary Education, Church Teachers College

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Master of Arts in Religion, Gordon-Conwell Theological Seminary

YEARS OF D. MIN. WORK: 3 years

GRADUATION: May 2018 (graduation is anticipated)

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